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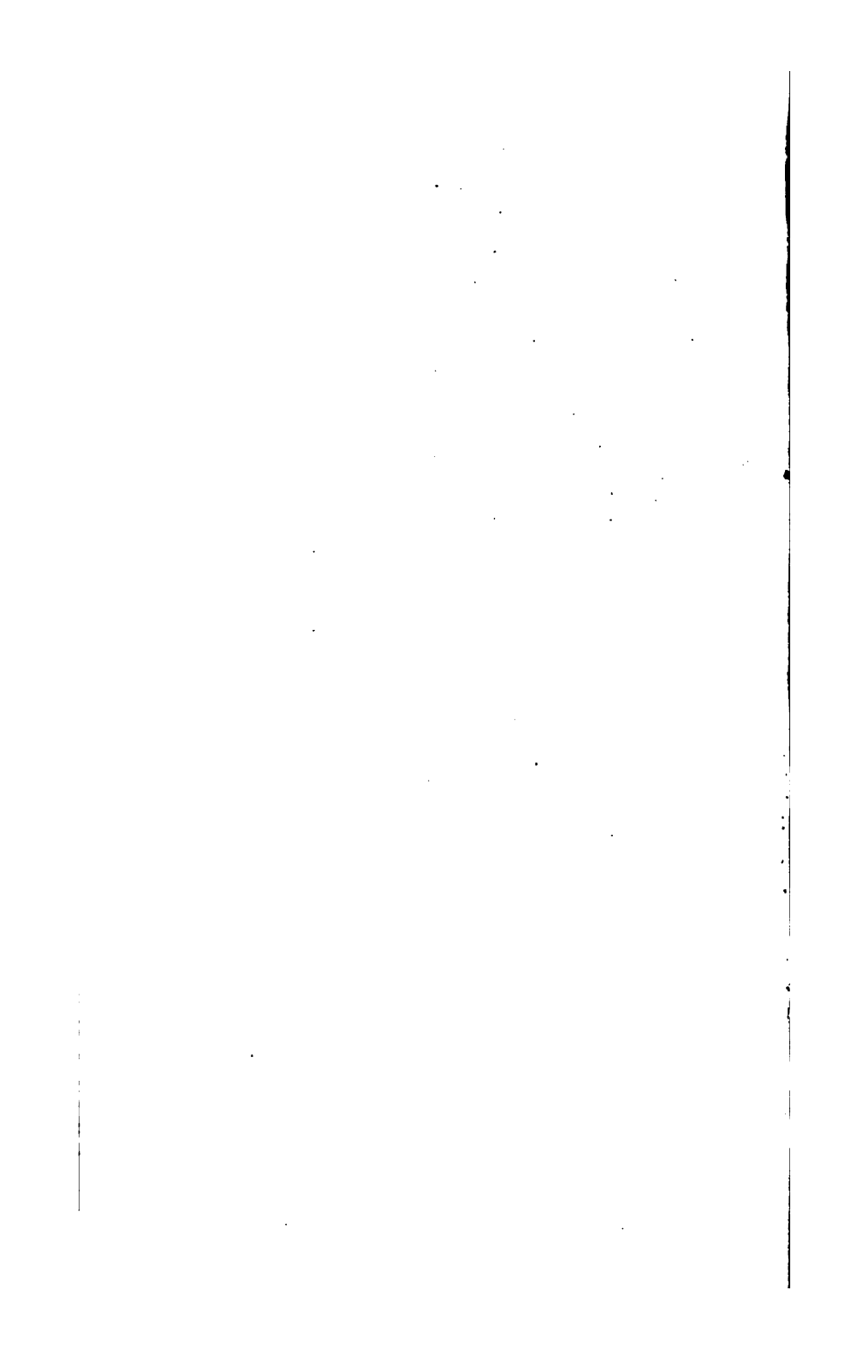
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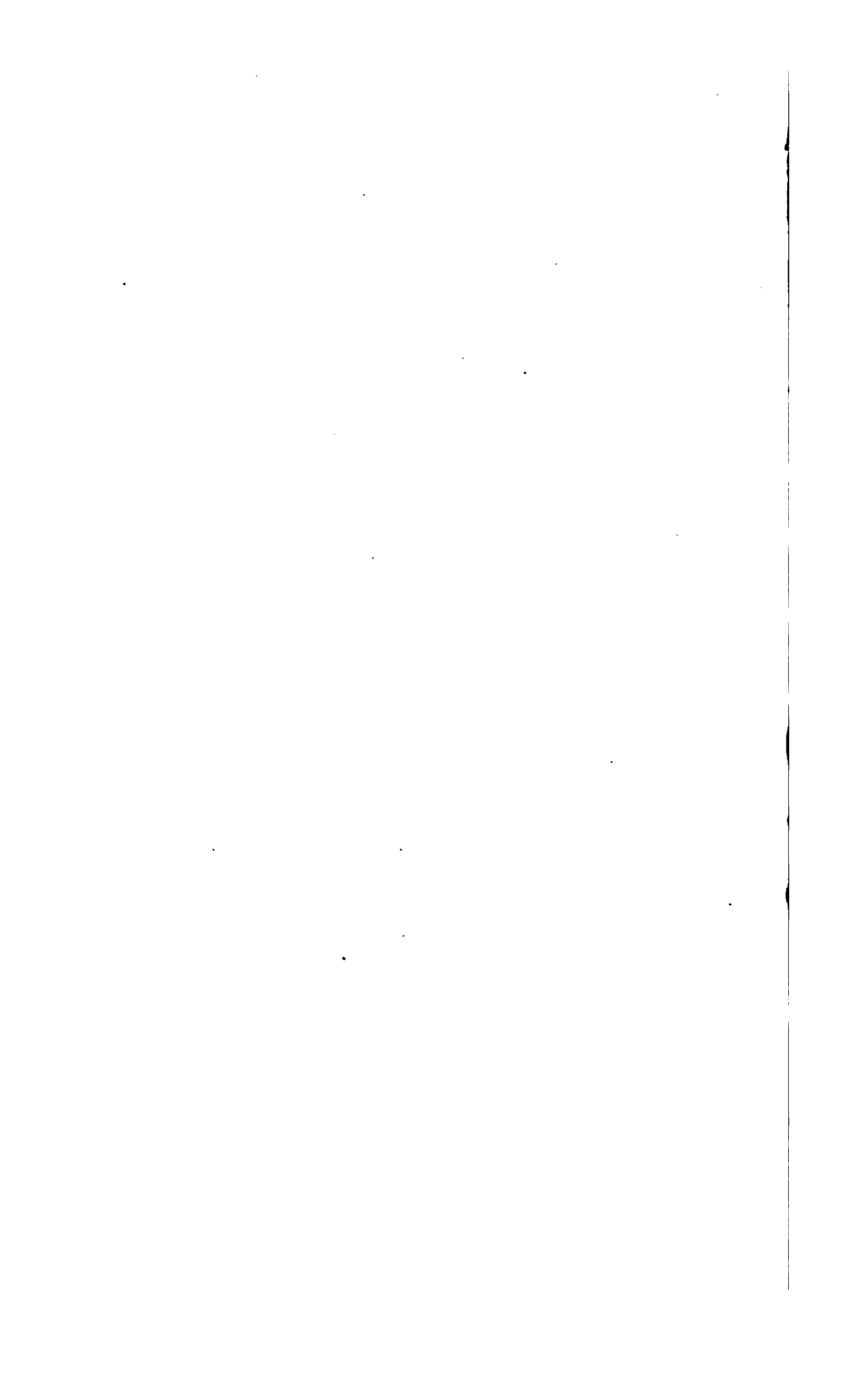


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*Barwell,*

LETTERS FROM HOFWYL

BY A PARENT,

ON

THE EDUCATIONAL INSTITUTIONS

OF

DE FELLEBERG.

WITH

An Appendix,

CONTAINING WOODBRIDGE'S SKETCHES OF HOFWYL,

REPRINTED FROM THE ANNALS OF EDUCATION.



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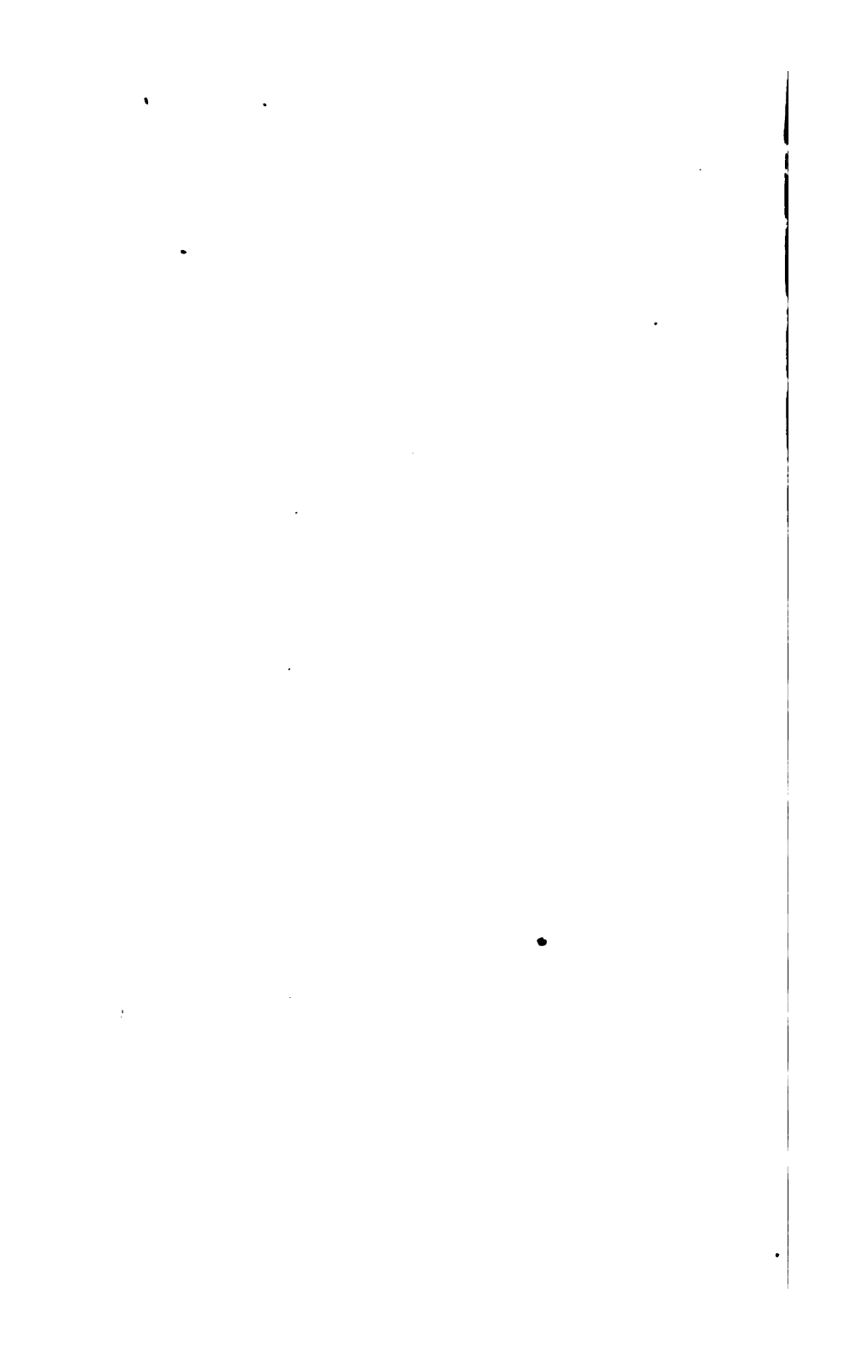
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## PREFACE.

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I AM aware that these Letters will add nothing to the capital of thought already circulating in the educational world; yet when I remember how anxiously I myself sought for such details as are here given, I cannot but hope that this record of my observations upon Hofwyl will not be valueless to other Parents under similar circumstances. Though I have not attempted to establish any theory, some reflections are naturally interwoven with my narrative; and if the reader should have seen the same ideas better expressed elsewhere, I shall be satisfied with having recalled to his mind an authority superior to my own.

THE AUTHOR.



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**ERRATUM.**

**Page 1. line 4. for "its" read "their."**

# LETTERS FROM HOFWYL,

&c. &c.

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## LETTER I.

It is somewhat singular that the very causes, namely, the interests of our children, which occasioned us to drop our earlier communications, should have brought about its renewal. I need hardly remind you that we mutually agreed to give up letter-writing, because we found it occupied time which was demanded by other duties, and pleasures — the care of our young children, — and we now desire to resume our correspondence, in the belief that we have each gained experience in education which may afford us mutual advantage.

You tell me, that by means of a good governess, aided by masters, the education of your girls has proceeded to your satisfaction. With respect to the boys, you now begin to feel some perplexity ; and you turn to me, who am surrounded by sons, to ask for counsel. Your many questions may



be thus resolved: Shall we continue to educate them at home? or shall we send them to school? I can best reply by giving you a slight sketch of our own difficulties, our disappointments, successes, and failures, our past and present position; and from these you shall draw your own conclusions.

I need not dwell upon the many hours passed, during the infancy of our children, by their father and myself, in discussing the best plans of education, in reading treatises, and in consulting persons whom we deemed competent to give an opinion. You appear to have followed the same course, like most parents who reflect upon the importance of early training. Unfortunately, however, fathers and mothers are usually content to pursue one general system; perhaps, because no other alternative has been offered to them; namely, to send their children at an early age to a school which is thought desirable from its nearness to their residence, its cheapness, or for the reputation of its scholars for mental attainments or aristocratic connections; or again, for no better reason than because their sons must be sent to the schools which from long-established custom appear to appertain to certain classes. The same motives, variously modified, prevail until the time when education is supposed to be completed. "Instruc-

tion in the various branches," as the advertisements have it, is presumed to be given, and presumed to be received. But this we did not consider to be *education*. I will not, however, occupy our time in condemning our neighbours, but will only further observe here, that as in commerce the best commodity is not supplied to the purchaser until he understands its real worth, and knows what constitutes its excellence, so in education the prevailing ignorance of its true nature receives a counterfeit, instead of the reality. But the light is breaking in both upon parents and educators: they begin to find that the modes of education hitherto adopted are not effectual preparations for life; and when they are more universally convinced of this, they will be content with nothing short of the reality. In this particular some other European nations have left our own country behind. By them education is acknowledged and studied as a science; and the term *pedagogie*, for which we have no synonym, is a proof of their comparative advance. In England education is less distinctly considered: its fixed and certain principles, founded upon the nature of man, and on the connection of his present and future state, are unknown to us; and we do not perceive the necessity for making it a study,

theoretically and practically, before it can be made a profession.

But to return to ourselves. We came to the conclusion, that it was our first duty to preserve in our children the comparative purity of childhood, to shield them from evil influences, to foster in them the domestic affections, to study and watch over their individual character: we believed home to be the safest spot for the cultivation we desired, and that we ourselves should be the most successful labourers, because the most loving and earnest. We did not foresee, that while we were educating our children, we were ourselves receiving an education in some degree, at their expense: we had no experience to guide us; we had studied, but not *practised* the art. There were also other difficulties, arising from external circumstances. The duties of business, of social life, domestic cares and household economy could not be abandoned; attention to these needful concerns interfered with the regularity so important in education; and as the children advanced in years and activity, the evils arising from interruption became apparent in their direct influence on instruction, and their indirect effects on the character both of teacher and pupil; since they disturbed the equanimity which is indispensable in the former, and in the latter broke the habit

of stated and regular attention. We had secured the aid of masters for some portions of the work, and we at length engaged a private tutor, hoping by this means to combine the advantages of our own superintendence with greater regularity. The error, here, was in expecting any one individual to combine the various information required, or to bear the continual watchfulness and the constant occupation.

There were also other bad effects of a home education, which we did not discover till a later period. Children derive many advantages from a free communication with older minds; there are also disadvantages: their general intelligence is cultivated, but they are introduced to subjects for which they are not prepared: topics are discussed before them of sufficient interest to attract attention, but too comprehensive to be grappled by young and inexperienced intellects. They take up imperfect notions, and form unjust and erroneous conclusions, difficult to detect and to overcome. I have discovered the most singular mistakes in my children, which I have traced to conversations or arguments carried on in their presence. Besides these inconveniences, they imbibe a taste for discussion, for hearsay; they take in with the ears, not with the mind; and

take hold of the appearance of truth, rather than of truth itself.

Notwithstanding so many discouraging circumstances, there was still much cause for satisfaction: we had secured many of the results we had promised to ourselves in the outset; but it was quite evident that something more was needed to fit our eldest lads for their future career. We did not desire for them the experience which is spoken of as best attained in public schools—an experience which, I fear, is but too often an early initiation into vice.\* The worldly wisdom that

\* The observations of the Rev. Sidney Smith (in his "Remarks on Public Schools," originally published in the "Edinburgh Review," in 1810, and reprinted in the new edition of his works,) strongly corroborate this remark. His long experience, together with his reputation in the literary world, give great weight to his opinions: "It is contended by the friends to public schools, that every person before he comes to man's estate must run through a certain career of dissipation; and that if that career is, by the means of a private education, deferred to a more advanced period of life, it will only be begun with greater eagerness, and pursued into more blameable excess. The time must, of course, come when every man must be his own master, when his conduct can be no longer regulated by the watchful superintendence of another, but must be guided by his own discretion. Emancipation must come at last; and we admit that the object to be aimed at, is that such emancipation should be gradual, and not premature. If the licence which prevails at public schools is only a fair increase of liberty, proportionate to advancing age, and calculated to prevent the bad effects of a sudden transition from tutelary thralldom to perfect self-govern-

is purchased at the expense of innocence has a very questionable value: if it decide in favour of virtue, the decision results from a calculation as to the "better policy," the prudence of morality, rather than from the humble, yet hopeful aspirations which especially distinguish the Christian character. We did not undervalue the salutary influence which belongs to the association of minds of the same age. Indeed, we believed them to be necessary in the formation of character; but we felt that they must be regulated and superintended by persons having a deep sense of the importance of purity of heart. We desired to find an education which should unite the advantages of numbers with the spirit which sanctifies every virtuous home. Neither did we approve the exclusive studies given in our schools. A purely classical education is obviously insufficient in the present state of society. The modern languages, an acquaintance with the

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ment, it is certainly a good rather than an evil. If, on the contrary, there exists in these places of education a system of premature debauchery, and if they only prevent men from being corrupted by the world, by corrupting them before their entry into the world, they are then only to be looked upon as evils of the greatest magnitude, however they may be sanctioned by opinion or rendered familiar by habit."

laws of nature, an initiation into those sciences the principles and practice of which now mingle so intimately with our daily life, have become essential in education. A more general cultivation of the faculties with which we are gifted adds to our happiness as well as our usefulness. I do not undervalue classical attainments, but they are evidently not the one thing needful. We had a definite notion of what we desired to obtain, and had occasional glimpses of parts of our object in many of the schools in England; but we failed to discover the whole; and we begun to conclude we must bend to circumstances we could not control, when a friend directed our attention to the institution at Hofwyl in Switzerland. In my next letter I will give you the information we obtained regarding that establishment.

## LETTER II.

THE friend who directed our attention to Hofwyl was personally acquainted with the institution and its founder, M. de Fellenberg, and had known intimately several of the pupils, both during the progress of their education and after it had been completed. The testimony we thus obtained was undoubted and satisfactory. We also visited the parents of a pupil, wholly unknown to our friend, who confirmed in every respect the favourable impressions we had received. The most complete information upon the nature of the institution we derived from a series of letters published in an American periodical, entitled "Annals of Education." These letters, or sketches of Hofwyl, were written by the Rev. C. Woodbridge, of the Episcopal church, the editor of the journal, and who, during two years, minutely investigated the system of education, both in its principles and practice. The observations are scattered through two or more large volumes of a work but little known in England: they are interesting, not only on account of the subject to which they immediately refer, but as



illustrating the general principles of an enlightened education: they are too long to transcribe at the present moment, but as the work containing them is difficult to procure in England, I will now content myself with promising you a sight of them.\*

The 31st and 32nd volumes of the "Edinburgh Review," published in 1817 and 1818, contain an account of Hofwyl, the first notice of the institution which appeared in this country. This was called forth by Lord (then Mr.) Brougham's account of the establishment given in his evidence before the Education Committee. He had resided at Hofwyl for several weeks, for the purpose of examining the working of the institution; but he allowed that a residence of five or six months was necessary to understand all the details. Mr. Brougham's comprehensive understanding readily seized upon the main objects of the institution; and his account, though short, was sufficiently luminous and interesting to draw attention to the subject: it was followed by two articles in the "Edinburgh Review," the second being headed by the titles of fifteen pamphlets, in French and German, devoted to the subject of the establishment

\* The sketches of Hofwyl are given in the Appendix.

at Hofwyl. It is now more than forty years since the commencement of an institution which has during that time engaged the attention of legislators and philanthropists of all countries. The department for the education of the poorest classes has more particularly occupied attention; but while the institution must always be considered as a great whole, yet at the time we were seeking for information, the high school was the immediate subject of our consideration. At the time Lord Brougham visited Hofwyl there were, and there had been, no English pupils; since that period many English boys have been educated there. M. de Fellenberg not only permitted, but invited the most rigid examination; and his accounts were open to investigation. It may interest you to see the following extract from the "Edinburgh Review," founded, as it is, upon Lord Brougham's account, and to compare this statement, made in 1818, with those which furnish the present state of the institution:—

"Mr. Fellenberg is the head of a most respectable patrician family of the canton of Berne; and possesses, about four miles from the city, an hereditary estate,\* sufficiently large for one of his

\* This is not Hofwyl, which he bought, as is afterwards stated.

station in that simple and frugal country, though trifling indeed, if compared either with the domains of nobles in wealthier states, or with the great things which he has effected by the judicious disposition of it. His income is said not to exceed five hundred a year, were the property managed in the usual way. The land forms part of a beautiful plain, surrounded by hills, and interspersed with woods. The house and pleasure-grounds are agreeably situated in the middle of the farm. Being naturally of a retired and contemplative disposition, fond of study, and peculiarly attached to agricultural pursuits, he early in life devoted himself to the praiseworthy objects of improving his estate by his own industry, and of making this occupation subservient to the improvement of the poor in his neighbourhood. It is above twenty years since he first formed the plan, which in its completest execution now astonishes all who visit Hofwyl; but it has not been in full action more than ten. The principal part of the establishment, and that which forms the groundwork of the whole, is a farm of about 220 acres, which M. Fellenberg has improved with great success, and continues to cultivate himself. It is here that the poor children are employed, to the number of between thirty and forty; and this

may be said to be the branch to which all the others are more or less subordinate, and with which they have all some connection. Those other branches are — an academy for the sons of wealthier persons; an agricultural institute, connected with a small experimental farm; a manufactory of farming machinery and utensils. The academy consists of fifty or sixty pupils, chiefly of patrician families; and when Mr. Brougham was there, he found seven or eight German princes among them, besides several young nobles of that nation. These boys are taught every branch of elegant and useful learning, by the most eminent professors, to obtain whose assistance neither pains nor expense is spared. There are said to be about twenty of them, with salaries amounting to 2000*l.* or 3000*l.* a year. The method of Professor Herbert, of beginning with Greek, and then proceeding to Latin, has been adopted with singular success. In teaching the sciences, considerable aid is derived from the method of Pestalozzi, which consists in exercising the reasoning faculties more than is done by the ordinary plan of instruction, and in making the process of learning much less matter of rote. The extreme rigour of Pestalozzi's plan is avoided. Music is taught, both theoretically and, to those who have a taste

for it, practically. Gymnastic exercises, including the use of arms, carpentry, and gardening, are added, rather as a means of filling up the hours of relaxation; and among other useful objects, little if at all attended to elsewhere, care is taken to give by practice a just knowledge of bearings and distances, and every thing which is comprehended in the phrase of *coup d'œil*. The professors are described as eminent men in their several lines of study, and their moral characters as well as manners are most particularly attended to in the appointments. The character, the temper, and the habits of the young people are the paramount objects of the superintendence exercised sedulously over them at every moment of time, but so as never to oppress or annoy. The methods of preserving this watchful attention, and at the same time leaving the pupil free from any sense of restraint, are among those processes which no description can adequately represent. The great principle seems to be an appeal to the well-known force of habit, and a judicious variation of the pursuits and studies, united with a never-failing gentleness and serenity of temper in the instructor and guardian. Public education, M. de Fellenberg observes, is too generally an uniform process, imposed indiscriminately and by force upon every

variety of disposition, talents, and character. His object, on the other hand, is to suit the education to the pupil, and not the pupil to the education. A good preceptor should be an experienced friend, who guides — not a master, who commands, and, above all, not an irascible master. Punishments and rewards he considers as equally objectionable; for fear makes slaves, and the love of distinction unfolds in the end most of the bad passions. Do as you would be done by, is, he maintains, the only safe rule of conduct to inculcate; a lively feeling of right and wrong, good will and kindness to all men, the only sentiments fit to be encouraged. Emulation, perhaps, is too powerful and universal to be altogether excluded; but it needs more frequently to be repressed than excited.”

Slight as is the above sketch, it contained enough to show that the system of education pursued at Hofwyl answered most of our demands. The authority of Lord Brougham confirmed the more detailed account of the American writer; and the crowning conviction of the excellence of the principles which guided the founder of Hofwyl, we found in a little volume, published in 1839, entitled “The Institutions of De Fellenberg.” The following extract is taken from a

letter by De Fellenberg himself, stating the objects of his institution : —

“ My efforts in the cause of education were excited by the palpable defects which presented themselves wherever I had an opportunity of examining its state, even among the most refined nations. The science, as well as the art, of education seemed to me very far in arrear of every other branch of modern civilisation. I reflected deeply, and for a length of time, on the wants of the present age in this respect. Observation, and personal experience as a member of such bodies, had convinced me, thirty years since, that nothing adequate to the necessities of mankind could be hoped for through the medium of commissions or associations established by public authority ; and I at length resolved to point out, by means of an extensive series of experiments, on my own estate, and on an independent basis, what education ought to accomplish for the human race : hence arose the Institutions at Hofwyl, such as you saw them.

“ We commence our task with the conviction, that the destination of every child is indicated by Divine Providence in the natural turn of his mind ; and that no educator should allow himself

to misapprehend or pervert, according to his own contracted ideas, that which the Creator has ordered in infinite wisdom. Society has provided with great care for the safety of the temporal inheritance of our youth, which consists in visible and tangible property. But, on the other hand, that far more precious, imperishable endowment, which every child receives at the hands of his Creator — that individual capital, which consists in the sum of his intellectual and moral faculties, and on which depends not only the acquisition and proper use of wealth, but the elevation of man above all dependence on earthly possessions, is generally consigned to the absolute and often blind disposal of the parental or public guardians of youth, without rendering them in the slightest degree responsible for their conduct. By this neglect of duty on the part of society, both the temporal and eternal welfare of innumerable children, and of society in general, are most seriously and unwarrantably hazarded. In this dreadful guilt I would have no share. On the contrary, the object which I have most at heart is, to point out by means of the facts to be observed at Hofwyl, and in other institutions which may arise from it hereafter, what Society should do in order to fulfil those duties which



Christianity imposes upon it, in reference to every child that is born within its limits.

“Jesus Christ himself said, ‘Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven.’ (Matt. xix. 14.; see also Mark, x. 13 to 16.)

“The most important means of securing a happy result in every species of education and instruction, is to preserve as much as possible the child-like innocence of the pupil, and that cheerfulness which is its inseparable companion. He should be brought up to desire in the sincerity and joy of his heart the welfare of his fellow creatures, and to feel the warmest interest in their happiness. On this sentiment depend not only his most valuable enjoyments, but also his resemblance to the Deity, and his noblest distinction from the brute creation.

“An education like this is the only sure mode of preparing him to comprehend Christianity thoroughly, and embrace it cordially. In order to accomplish these objects, he who educates must be, like the Saviour, the child’s best friend, and not his tyrant. He must never forget that the powers of man are indeed excited to action from without, but that the personal activity of the individual, operating upon himself, and upon

materials which are furnished him for the exercise of his faculties, is the only means for their complete development and cultivation. The more animated and earnest these efforts are, the more satisfactory will be the result; and the interest which enlivens the pupil in his employments will also increase his cheerfulness and happiness. The objects of education will thus be more fully attained, in proportion as he is interested in a well-arranged course of studies, cheered by his progress in them, and encouraged to farther exertions. In fact, the great art in education consists in knowing how to occupy every moment of life in well-directed and useful activity of the youthful powers, so that nothing evil shall find room to develop itself.

“ It is also of great importance that the child should never be employed with exercises or objects which are above his comprehension: the development of character which should take place at this age must otherwise suffer. It is not reasonable to desire to bring down to the level of a child's capacity what presupposes the intelligence of manhood. It is folly to attempt to make an immature mind pursue the train of thought of the greatest men, as is often done in the classical and scientific schools. The infantile con-

ceptions of great objects which are thus produced, are, in effect, an obstacle to its improvement; and the important lessons to be learned from antiquity are thus debarred all access to the comprehension of the cultivated youth and to the feelings of the mature man. These, and similar mistakes, we carefully endeavour to avoid.

“ On the reception of a new pupil, our first object is to obtain an accurate knowledge of his individual character, with all its resources and defects, in order to aid in its farther development according to the apparent intention of the Creator. To this end, the individual independent activity of the pupil is of much greater importance than the ordinary busy officiousness of many who assume the office of educators and teachers. They too often render the child a mere magazine of knowledge, collected by means purely mechanical, which furnishes him neither direction nor aid in the business of life. The more ill-digested knowledge a man thus collects, the more oppressive will be the burden to its possessor, and the more painful his helplessness. Instead of pursuing this course, we endeavour, by bestowing the utmost care upon the cultivation of the conscience, the understanding, and the judgment, to light up a torch in the mind of every pupil, which shall

enable him to observe his own character, and shall set in the clearest light all the exterior objects which claim his attention.

“ A great variety of exercises of the body and the senses are employed to prepare these instruments of the human soul for the fulfilment of their destination. It is by means of such exercises that every man should acquire a knowledge of his physical strength, and attain confidence with regard to those efforts of which he is capable, instead of that fool-hardiness which endangers the existence of many who have not learned to estimate their own powers correctly.

“ All the various relations of space should be presented to the eye, to be observed and combined in the manner best adapted to form the coup d'œil. Instruction in design renders us important service in this respect: every one should thus attain the power of reproducing the forms he has observed, and of delineating them with facility; and should learn to discover the beauty of forms, and to distinguish them from their contrasts. It is only where the talent is remarkable that the attempt should be made to render the pupil an artist.

“ The cultivation of the ear by means of vocal and instrumental music is not less important to

complete the development of the human being. The organs of speech, the memory, the understanding, and the taste, should be formed in the same manner by instruction, and a great variety of exercises in language, vocal music, and declamation. The same means should also be employed to cultivate and confirm devotional feelings.

“ In the study of natural history, the power of observation is developed in reference to natural objects. In the history of mankind, the same faculty is employed upon the phenomena of human nature and human relations, and the moral taste is cultivated; at the same time, the faculty of conceiving with correctness, and of employing and combining with readiness, the materials collected by the mind, and especially the reasoning faculty, should be brought into exercise by means of forms and numbers exhibited in their multiplied and varied relations.

“ The social life of our pupils contributes materially to the formation of their moral character. The principles developed in their experience of practical life among themselves, which gradually extends with their age and the progress of their minds, serves as the basis of this branch of education. It presents the examples and occasions necessary for exhibiting and illustrating the great

principles of morals. According to the example of Divine Providence, we watch over this little world in which our pupils live, and act, with an ever vigilant, but often invisible care, and constantly endeavour to render it more pure and noble.

“ At the same time that the various improvements of science and art are applied to the benefit of our pupils, their sound religious education should be continually kept in view in every branch of study ; this is also the object of a distinct series of lessons, which generally continue through the whole course of instruction, and whose influence is aided by the requisite exercises of devotion.

“ By the combination of means I have described, we succeed in directing our pupils to the best methods of pursuing their studies independently ; we occupy their attention according to their individual necessities and capacity, with philology, the ancient and modern languages, the mathematics and their various modes of application, and a course of historical studies, comprising geography, statistics, and political economy.

“ It is the object of our most earnest efforts to enlarge and ennoble the ideas of our pupils in regard to human nature in general, as well as to their own conduct in particular, by enriching

their circle of experience from the records of history. They should by this means attain a thorough acquaintance with every variety of human existence and conduct, and with all the consequences of wisdom and folly, of virtue and vice. They should discover themselves, their families, their countrymen, and their country, in the page of history ; and we should endeavour to render them so familiar with every possible lot in life, before their own is fixed, that the most unexpected events shall not take them by surprise, or produce embarrassment. They should there observe the rocks on which human happiness is in danger of being wrecked, and learn how to avoid them, before they are hurried away by the whirlpool of passions.

“ We should also draw from history a panoramic view of human nature in its purest and best forms, and in the various paths of life which are accessible to us. We should form for ourselves an ideal model of the highest excellence, one so adapted to our circumstances and individual character, that we may adhere to it through life, that we may cheerfully struggle to realise it—nay, that we may be ready to live and to die for its attainment.

“ History should finally present to us the

course of Divine Providence in directing the destinies of individuals, and of the human race in general. It should produce an elevation and energy in our religious character, which should continue through our lives. This object is best attained by presenting as early as possible to the view of the child the great books of God—that of nature, and that of Providence, as exhibited in real life, in history, and in the Holy Scriptures. But they should be presented in a manner adapted to form his religious feelings—in such a manner that the traces of the infinite wisdom and goodness of the Creator and Preserver of the world may never escape his observation. Such an examination of those laboratories of the creation which are accessible to us, and of the productions of the infinite skill of the Most High, is the best means of preserving us from that pride which might be excited by an imperfect acquaintance with human science and art. Where is the man who, after a religious examination of the works of God, whether in nature or in the sphere of moral and intellectual life, could neglect to do homage in humility and prayer to their great Author?—who would not attempt the fulfilment of the great ends of his being?

“ In this manner, we establish our institutions



upon the basis of genuine Christianity. We proceed in the commencement of our labours upon the essential principles and conditions of the Gospel. Every sound system of education must rest on the instructions of Jesus Christ. In these instructions is given the substance of its theory; the best practical example for the educator is to be found in the Saviour of men: and in the result, we should aim at no other object than the realisation of that 'kingdom of God' to which *He* has directed mankind."

You have now before you the grounds upon which we resolved to send our elder lads to Hofwyl.

## LETTER III.

SWITZERLAND has for centuries enjoyed the reputation of being the country of patriotism; a sentiment which manifests itself according to the circumstances that excite it to action. Austrian tyranny produced a Tell; the moral and intellectual wants of his fellow-countrymen called forth a Pestalozzi, and have inspired a Fellenberg.

The principles on which Hofwyl is conducted exclude the possibility of its having been a pecuniary speculation; a suspicion to which philanthropic plans are unfortunately too liable in this age. The profit arising from the farm, the sale of agricultural machinery, and the high school, go into the general fund, and assist in supporting the rural school, and extending the general educational advantages. The design of the establishment, originating in the founder's wish to amend society, comprehended the necessary attention to details, and recognised the conditions under which the social state is at present held together.

Money and economy are needful to carry on every establishment, whether it be founded for

benevolent or commercial purposes; and the prudent administration which belongs to the success of the latter is equally needful to the former. M. de Fellenberg's comprehensive mind grasped the subject in all its bearings; and while he contemplated the formation of a great scheme, he lost sight of none of the subordinate circumstances necessary to its completion. This necessary attention to economical details led to much misrepresentation. The greatness of the scheme could scarcely be comprehended by common minds. The Edinburgh Reviewer, (vol. xxxi.) says: "At first, all the neighbourhood, and particularly the Bernese government and grandees, regarded M. de Fellenberg as an enthusiast and a visionary, whose schemes would lead to his certain ruin. They began afterwards to change the mode of attack, when they saw those schemes succeeding; they described him as a money-making person, and one who, under the appearance of benevolence, carried on plans of avarice. They generally considered the academy as a peculiar source of profit; but, from what has been already stated, the reader may have perceived that this branch of the establishment can do nothing more than bear its own expenses; and that if the farming operations do not perform

the rest, the whole must be in arrear. Yet every one admits that the design has, in fact, succeeded; that the land has been greatly improved; that marshes have been drained, and fine crops made to grow where weeds only were seen before; that the poor labourers are bettered in condition, habits, and acquirements; that every thing goes on with the appearance of a flourishing and an improving concern, and that no debts are contracted, nor any difficulties of a pecuniary nature experienced." The Reviewer also observes, that the state of Mr. de F.'s accounts "bear testimony to the success of this truly enlightened and benevolent attempt;" an important fact, evincing that great educational objects may be promoted with little pecuniary sacrifice, and giving reason to hope that the example thus offered may be followed in our own country, though necessarily under less favourable conditions. The Reviewer proves that the farm was the profitable part of the establishment, in consequence of the admirable mode of cultivation, the ready market which the institution afforded, and the low amount at which the labour is charged, this labour being chiefly contributed by the pupils of the rural school. The farm thus formed *their* school of industry, and enabled Mr. de Fellenberg to receive

his richer pupils at a lower price than he could otherwise have done. The academy did little more than pay itself; no expense being spared to secure the best masters and the best means of education. "It is evident," says the Reviewer, "that nothing but the strictest economy can bring the expenditure of the establishment within the income. The surplus of that income, we believe, has always been applied to the extension of the system. Hofwyl is a great whole, where 120 or 130 pupils, more than 50 masters and professors, as many servants, and a number of day labourers, six or eight families of artificers and tradesmen, altogether about 300 persons, find a plentiful, and in many respects a luxurious subsistence, exclusive of education, out of the produce of the farm."

The separation from our children was as great a trial to them as to ourselves. They were leaving "home," and going amongst strangers; but they had confidence in the wisdom of our decision, and they had moreover a vague perception that they wanted some better preparation for life than could be given them at home. There was more of hope than of fear in our parting, and we had that indescribable sense of support which all enjoy while performing what they believe to be their duty.

“Loving your children as you seem to have loved them, how can you part with them?” is an inquiry often put to us. The answer only reverses the question: “We part with them because we love them.” Parental love does not consist only in the bestowal of personal marks of care and affection, for this often evinces much selfishness; there is as much (perhaps more) happiness received as conferred. The fondness which desires the companionship of the loved object, the weak fears which tremble at moral discipline, the want of faith in the Providence which takes note of the fall of a sparrow, these do not constitute true parental care. Neither does filial piety depend upon proximity to parents, but mainly on the character of the father and mother, whom the child is taught “to honour.” Paternal love is best shown in submitting to adopt the course which reason, duty, and a faith in what is right, point out, at whatever sacrifice of self. The Spartan mother devoted her child to his country. The Hebrew mother consecrated her much desired eldest born to the service of God’s temple. The mother of Christ watched the youth of her son, and “kept all his sayings in her heart, though she understood not those sayings;” her submission and her faith went together; “she

stood by the cross, but she murmured not." Surely these are examples to be well considered.

The first few years of life are the mother's; she has during that time ample means and opportunity to fix herself and all that belongs to a virtuous home in the affections of her child. Some of the best and greatest men have attributed their good qualities to this early maternal influence. If she have made her part good, she need not fear the effects of absence, provided the character of the persons into whose hands she resigns her charge is that of the Christian educator described in my last letter. It is usually after this period that the son feels the father's influence, for which the good mother and the wise educator will have made the best preparation. Yet it were to be wished that fathers should be something more, even in the childhood of their sons, than the play-fellow of an hour, the dispenser of money, or the terror of the refractory.

You have, in your last letter, questioned whether a foreign education will be of service to an Englishman. To this I reply, first consider the *principles* upon which Hofwyl is established, and remember also that the physical and mental constitution of man is originally the same, that the moral virtues, derived as they are from the same

sources, are the same. Further, the same revelation has been given for all; there is one and the same providential care, one and the same universal Father, Creator, and Saviour. We are promised that we shall be one flock, under one Shepherd, and I hope I do not err in believing that education is a means of effecting this union. It is therefore a just inference, that the same principles should direct the education of the great universal family. Language, and some difference of customs, arising from climate and other physical causes, will probably eventually form the chief distinctions between civilised countries: but even these cannot be considered a peculiar gift or distinction, since language can be acquired by all alike, and varieties of custom are only *differences* of local habits, which all can and do easily assume and lay aside. A perfect education does not propose to form a character according to notions which prevail in England, France, or Germany; but according to unchanging principles, which, equally with those on which all science rests, are traced to the laws of creation, and have their origin in the will and power of the Almighty.

The first letters we received from our absent children bespoke the difficulties they experienced in submitting to a change of habits, and to the



order and routine in which they were so deficient. Gradually their communications assumed a better tone; the influence of regular and varied occupation began to show itself, while the association with other boys accustomed to the discipline, and happy in their duties, also operated favourably. One of them expressed, after two months' experience, "I think I feel more comfortable every day, as I become more reconciled to the change." As German is the language spoken in the school, and in which instruction is given, the chief mental occupation was at first the study of that tongue. They received as many as three lessons daily; but as they were given by three different masters, there appeared to be no unhealthy sense of weariness. I find in an early letter this remark: "Every hour, the lesson, the room, and the master are changed; and if it were not for this arrangement, I don't think we could stand so much work." Now, lest this phrase should alarm you, let me say that the purely mental labour occupied at this period but six hours daily. German, French, English, and arithmetic were the employments at this time; the other occupations, which cannot be classed as mental, were drawing, writing, singing, dancing, gymnastics, and cabinet-work.

When Christmas arrived, that period which seems to draw hearts together more closely, when

there is a stronger impulse towards the interchange of kindness and regard, we felt the void in our circle, and we had some apprehension that our absentees might be painfully sensible that they were far from home. We were therefore relieved by the receipt of a letter, which, after some affectionate allusions, and cheerful congratulations, went on thus: "We shall not be without our pastimes and merry-makings. On Christmas eve each boy gives a present to any of the other boys he likes. After supper the pupils and the family of M. de Fellenberg assemble in the *salle-à-manger*: the immense folding-doors which separate that room from the music-room are thrown open, and display the Christmas tree, lighted up with tapers, and hung round with gilded walnuts and flowers. Music is played; the figures seated under the tree come forward, carrying baskets loaded with presents. Our holidays begin on the 24th December, at noon, and last ten days; but they are not entire holidays, for we shall work from eight till eleven. On the last day of the old year a very fine dinner is given; and after it is finished, the ladies, and all the masters but one, leave the room: the boys then scramble for the *bons-bons*, of which there are plenty. After supper there will be a grand fancy dress ball, and

we dance in the new year. Next morning we breakfast with the ladies, on coffee and rolls—prayers at eleven, dinner at three, when every body drinks every body's health." I should hesitate to give you these simple details, did they not evince the contentment of the parties and the regard paid to their pleasures.

The winter, though a long and severe season, was passed in almost uninterrupted health: we had no complaints of the difference of climate.

The faults pointed out by M. de Fellenberg, in his letters, were precisely those which belonged to an education in which regular discipline and constant healthy occupation of mind and body could not be attained. We endeavour to remedy these defects with the children at home; but, with all our pains, we fall far short of what we need. It is now a question whether it is not our duty to place them all at Hofwyl; and in order to ascertain this more certainly, we have determined, when the season is sufficiently advanced, to visit the Institution, and if our expectations are justified, consign "all our little ones" to its keeping. It will be an interesting occupation to compare descriptions with facts, and to observe the details by which the principles we approve are carried out. Am I to be disappointed?

## LETTER IV.

YOUR letter entreating me to give you all my observations and impressions as they arise, in order that you may have them before they lose their freshness, reached me the morning we left the Thames. As this is your choice, you must forgive the egotism which necessarily accompanies such a mode of communication. I shall spare you any lengthened account of our journey. We travelled by Antwerp and the Rhine, and our experience of the way between Liege and Cologne causes us to rejoice in the progress of the railroad which is about to unite those cities. The children went through the fatigues without any annoyance; and it was amusing enough to see how thoroughly they made themselves at home, under all circumstances, and in all places. Certainly there is no better citizen of the world than a child. It is worthy of remark, as corroborative of the observations upon the mental character of children, that they were much more impressed by natural objects than by any of the novelties in national character, manners, and habits—costume, perhaps, excepted. In many instances, Nature herself affected their minds in an unexpected manner,

often because they had few or no points of comparison and association, and because they perceived *parts*, rather than the whole. The castles on the Rhine were perhaps amongst the most interesting objects not natural, illustrating, as they seemed to do, early tales of wonder, whether romantic or historical. Rolandsek — The Brothers — Ehrenbreitstein, and Heidelberg — like actors in a tragedy, appeared to make real what had hitherto been only matter of imagination.

But Switzerland was our magnet, not only from the trust we had already consigned to her keeping, but from the force of early associations. There is no part of history, except perhaps the story of Joseph and his brethren, which affects a child more deeply than the history of William Tell, and this because a child was an actor in both. One feels at a very early age a veneration for the country that produced a patriot; the land of Wallace and of Bruce excites such a sentiment, but not so early as Switzerland, simply because there was no child to share their sufferings and triumphs. Early impressions would have led me to prefer Switzerland as the adopted father-land of my sons, to any other country; and I am happy to have these young imaginations strengthened by sober conviction, since there is much evidence

that Switzerland is peculiarly fitted for the high purposes of education.

The short stay we made at Bonn and Heidelberg gave us no favourable notions of German students. Uncombed and uncut hair, ragged beards and mustachios, red caps and dirty clothes, countenances haggard and worn by excess, and an apparent indifference to propriety, characterised the greater number we saw. The outward qualities which lend youth its highest charm were wanting. I have no doubt there are many estimable persons among the students of the German universities, men equally above the affectations of refinement or coarseness; but the system of education must be incomplete that does not guard against evils so plainly indicated by appearances. I involuntarily exclaimed, "If the Hofwyl lads should be like these!"

We entered Switzerland, via Basle: we were a day going thence to Soleure, and it seemed a long day, for we had hoped to have reached Hofwyl in the evening. But if we had effected this, we should have arrived after dark, and thus lost the anxious pleasure of looking for the first glimpse of our children's home. Our driver only spoke Swiss German, and we could not make ourselves intelligible to him. One of the waiters of the inn

at Soleure had given him the necessary directions, and the same person told us he had seen some of les élèves d'Hofwyl, a few weeks before, pass through the town with their knapsacks at their backs. We knew that a party, amongst whom were our sons, had employed three days' holiday in a walk to the Jura, that they had ascended the Weissenstein, and returned by Soleure, where they had visited the arsenal. We had travelled about two hours, when the driver stopped: on one side of the road was a château with a court and fountain in front; on the other a large Bernese cottage, with overhanging roof and galleries. Is this Hofwyl? exclaimed the children; the driver shook his head — we had stopped to bait the horses, and this was Fraubrunnen. The cottage, a gasthaus or inn, neat and thriving. The landlady gentle, obliging, with a delicate-looking child in her arms, who could understand the bons-bons the boys thrust into her mouth, though their language was unintelligible. The landlady replied to our inquiries, that she knew M. de Fellenberg, and that the Hofwyl lads sometimes stopped at her house in their excursions. These evidences of our approach to the place of our destination gave a charm to the house, which was also interesting from the novelty of its construc-

tion; yet much as we were amused by the examination so freely permitted to us, we were delighted to see the bridles replaced on the horses' heads, and to find ourselves once more en route.

It is more difficult to command our feelings in meeting those we love, than in parting from them. There is a fortitude necessary to the latter, a desire to spare pain, which the former does not appear to command. The anxiety with which we gazed from the carriage is indescribable. We were to meet our children!—were we to find them improved, or were all our hopes to be cast down? This question pressed upon us at this moment with a force never felt on any former occasion.

Hofwyl lies on the right of the road from Soleure to Berne: I do not know whether I have told you we had seen a series of lithographed views of Hofwyl. Almost suddenly, on an eminence about a mile distant, I perceived a large building, which I recognised as that called the Grand Institut. We passed a turn in the road, which looked as if it must lead to this large mansion. "Surely the driver is going on to Berne!" we called to him, and though we could not comprehend each other's *words*, his countenance showed at once that he was aware of the cause of our anxiety, and that he would not disappoint us.



There are human sympathies requiring no verbal communications.

We had learned from our sons' letters that eleven was the hour for the bath, twelve for dinner; it was now about half-past eleven. As we ascended the gentle slope leading to the Grand Institut, we caught sight of the bath-house, and, fixing our eyes in that direction, we perceived, as we had anticipated, several boys walking along a path with towels in their hands — one of them began to run. "That's ——," we exclaimed: at the next instant a second followed. "They see us! they see us!" but they disappeared behind some buildings, and we fancied they were not aware of our approach. But in another minute they emerged again, and were now sufficiently near for us to recognise the well-known faces: the carriage stopped — the driver needed no orders.

It required no scrutinising observation to discover that health and cheerfulness of body and mind were unimpaired. The brotherly greetings were affectionate, but manly: a parent's reception sanctioned more tenderness. No! there was no disappointment! — nothing to take from the entire happiness of the meeting.

We were to lodge at the Lehrer Haus, a building about a quarter of a mile from the Grand

Institut. It is an hotel, or rather boarding-house, at which certain of the professors live, and where visitors to Hofwyl are received, with M. de Feltenberg's permission. The necessity of this permission I will explain hereafter. The Lehrer Haus is kept by the wife of the person who acts as accountant, or chef du bureau: it has no licence as a place of public entertainment; but travellers who visit Hofwyl, as one of the points of interest in the canton Berne, can obtain refreshment at the Lehrer Haus. Like all the other houses on the estate, it is well built and commodious: our accommodations were simple, but very comfortable: we had two private apartments, and we took our meals in the *salle-à-manger*. The professors had their separate table in another large dining-room.

You are already aware that we expected to meet friends at Hofwyl—the relatives of one of the pupils: they were residing in the Lehrer Haus, and added their welcome to those of our children. We did not feel ourselves strangers, even on this the first day of our arrival; and in two or three days we considered ourselves old inhabitants. We were already acquainted with some of the pupils, and before night they had all visited us, to receive the letters and remembrances we had brought from their parents in England.

All were looking in robust health, and, like our sons, had not only increased in height, but in size of limb and breadth of shoulders: their countenances wore an expression of cheerful content. We had received a message from M. de Fellenberg, inviting us to see him at the Grand Institut, or Grande Maison, (or, as it is usually called by the English boys, the big house,) in the afternoon. You will readily believe we looked forward to this our first interview too anxiously not to be punctual. We were shown into the saloon, a very large apartment, fitted up with simplicity and comfort. The choice and arrangement of the furniture indicated the refinements of an elegant taste, rather than those of luxury. M. de Fellenberg soon entered. Picture to yourself a man about five feet ten inches in height, with a broad, high forehead, a bald head, with long silver hair at the back, placid features, and a thoughtful but penetrating expression, mingled with benevolence and dignity. His carriage erect, his manners courteous. I never saw a more venerable aspect.

After the first greetings, he entered at once upon the topic most interesting to us—the character of our sons, the difficulties hitherto experienced by themselves and their educators, and the general and individual means adopted for their

advancement. This conversation necessarily led to frequent observations on his own principles, and references to his long life of educational experience. We were impressed by the clearness of his thoughts, his minute perceptions of character, his enlarged and comprehensive understanding, his devotion to the best interests of his fellow-men; and especially we noted, that with this devotion there was no tinge of visionary enthusiasm. While he desires the educational advance he has advocated and effected, there is no exaggeration or self-deception. He views things as they really are, and expects no sudden reformation — no extraordinary evidences of success. He has a firm confidence in the possibility of amending human character by means of a more complete system of education, so that it shall be brought into a condition to harmonise with the precepts of the Gospel: his faith in all that *is good*, in all that carries out the spirit of that Gospel, as coinciding with the will of God, has ever been, and still is, his great support. This faith brings with it the most perfect submission. I cannot recall his precise words, but I remember him to have said, “ It is our duty to endeavour by every right means to effect any good object, and to relax no effort which may lead to success; but if,

after repeated endeavours, we cannot succeed, we are bound to consider our failure as indicative of the will of God, and wait his pleasure. We may turn our strength elsewhere, neither despairing of the final accomplishment of what is good, nor complaining of our failure, but still hoping, believing, and submitting."

In speaking of M. de Fellenberg, and all that he has effected, it is my desire to avoid every thing like exaggeration. It is difficult to separate *the man* from *the cause*; but it is the latter I would advocate: this will exist when the philanthropist and his admirers are no more; the principles which have guided him are everlasting, and any errors in their application will be acknowledged by himself, for the benefit of those who may follow in the same path. While listening to his enlightened remarks — while living amongst the evidences of his benevolence, his ability, and of his energy, it is impossible not to feel gratitude and admiration towards one who has provided so abundantly for the highest welfare of his fellow-creatures. But, as I have already said, I do not intend, in describing all I may observe, to praise M. de Fellenberg. I shall only desire to show in what way he has carried his principles into action; any acknowledgment

of their excellence is an indirect eulogium upon himself. Personal ambition, or the love of the world's applause, have never been amongst the objects of M. de Fellenberg's desires: he has had nobler motives. The sympathy, the approbation, and the co-operation of the wise and good naturally await him; and to these he is neither insensible nor indifferent: perhaps they have been amongst the few consolations of his difficult career; for he will be permitted but a partial view of the good he has effected: he has sown the good seed, but he will not reap the full harvest in this world.

It was one of the designs contemplated in the establishment of Hofwyl, that it might serve as a model for similar institutions. Parts of the system have been carried into operation in other countries, principally connected with the Industrial School, but no other person has yet been found to devote life and fortune to a similar enterprise. The character of the individual who can plan and execute such an object, forms a part of the scheme, and is therefore important to those who propose to follow in his career. May there not be kindred spirits, who only require to be stimulated to undertake and accomplish a similar work, by the contemplation of a practical instance of what one mind has effected? If, therefore, I

hereafter repeat portions of M. de Fellenberg's conversation, or describe any of the circumstances connected with his life, I entreat you to remember I have no intention to exalt him as an individual, but only to elucidate his principles and course of action, as connected with the cause he has in hand.

I subjoin a biographical sketch of his early history, drawn up by himself, in a letter to Mr. Woodbridge, dated August, 1829.

“ MY DEAR SIR,

“ In compliance with your request, I now present you with an account of those incidents which memory suggests as the most striking and characteristic of my life.

“ I was born in 1771. I was, if I mistake not, only four years of age when, playing with a small cart, I was forced by its impulse down a steep declivity, towards a stream of sufficient depth to drown me. At the same time I beheld my mother hastening to my assistance, and endeavouring to arrest the cart. I saw her extended upon the gravelly declivity, still persevering, although covered with blood, in her maternal efforts, without which I should have lost my life. The impression made by this act of devotedness has

never been effaced from my memory, or from my heart. I believe it contributed powerfully to direct me in that course of life which I have followed during the last forty years. It was eight years after this event that I saw my mother holding a gazette in the embrasure of a window in the castle of Wildenstein in Argovie, when my father was prefect of the government of Berne. I saw her weeping bitterly. I ran to entreat her to tell me what occasioned her tears. She at first answered that she could not tell me, because I should not be able to understand her. Upon my renewed entreaties, she said, that the Americans had lost a battle, and explained to me, in a manner suited to the understanding of a child of my age, the struggle between the English government and the freemen of North America. The impression which this account, accompanied by my mother's tears, produced upon me, is among the number of those which exerted a preponderating influence on my youthful development. It was about this time that I found myself, then twelve years of age, with an old aunt, under a large linden tree, before the castle of Wildenstein, attentively observing, while conversing with her, what was passing in the yard. We suddenly saw a man, clothed in a singular manner, with a thick beard



and long black hair, ascending with rapid steps the avenue to the castle. My aunt, alarmed at this apparition, sought in her pocket for something to give him, to induce him to withdraw. At the same time, I saw my father, who, in the meanwhile had left the castle, hastening with great eagerness to embrace him. My aunt was astonished, and I could hardly wait for a convenient moment to ask my father for an explanation of what seemed so enigmatical in the apparition that had excited my curiosity. I learned, after the departure of this man, equally singular in his conversation and appearance, that, notwithstanding his then repulsive aspect, he was highly distinguished for his benevolent temper and devotedness to the best interests of humanity. It was upon this occasion that I heard for the first time the name of *Pestalozzi*. I had at Wildenstein two tutors, who exerted an influence over me which I shall always remember as a very instructive example. One of them, not having discovered my natural disposition, and not knowing how to impart the instruction which he was to give, tormented and wearied me, and, having driven me to the last extremity, supposed I was under a diabolical influence. This I knew was not the case, although I felt that his suppositions would

lead me to open rebellion against this unpleasant mentor, whose suspicions would have greatly injured me, if my parents had not had the good sense to give his place to the excellent Mr. Rengger, since then minister of the interior of the Swiss republic. But the happiness resulting from enjoying his instructions was of short duration: this, however, did not prevent our becoming intimately acquainted. Mr. Rengger's treatise upon the Calendar, which appeared in 1788, and his report of my school for the poor, published in 1815, proved to what an extent our views and affections harmonised together.

“ I went, a few years after, with my mother to visit the castle of Königfelden, where the nobility of Austria had conspired against the liberty of Switzerland, under the auspices of Queen Agnes. The historical recollections which this place revived occupied me attentively. Here, too, I saw, contiguous to the castle of Königfelden, a house inhabited by insane persons, who had been generally brought to this state by their bad conduct. The wretched aspect they presented excited my compassion, and my mother, seizing the favourable moment, withdrew with me into her chamber, and there made me take the most solemn vows never

to lose sight of the unfortunate, but always to assist them by all the means in my power. After I had pronounced these vows, my mother knelt down beside me and offered a fervent prayer, beseeching God to enable me to fulfil with fidelity the resolution I had formed. I afterwards went to Colmar, to the institution of the celebrated Pfeffel. I revered him for his goodness, but I soon perceived that a blind man never ought to direct an enterprise of this kind; and while I observed many useful features in this institution, I was struck with many unsuitable things which should be banished from the sphere of education. Having returned to Berne, my native city, I was at first almost wholly absorbed with the impressions produced by an excellent discourse delivered by my late father, as president of the Helvetic Society, at its meeting in Olten, upon the necessity of improving our national education. From that time I imbibed a decided taste for those studies which refer to it; but I only found among my young companions at Berne a taste for gaming and dissipation; and when I endeavoured to shelter myself from their pursuit in the most retired part of the paternal mansion, the furniture of my chamber was heaped up in confusion, by way of revenge for my neglect of

them.\* About this time my late father, then a senator of the republic of Berne, often said to me, while going to the town-house, that he should defend more successfully the interests of his country, in proportion as he was fully persuaded that I should do so in my turn; and when he returned from the senate, saddened by the insufficiency of his efforts for the public good, he frequently remarked, that his disinterested views on the subject of his country's welfare received but little support from his colleagues, and observed that we must redouble our efforts if we would hope, one day, to realise our plans. The aspect of this venerable father of his country, so often grieved by his isolated condition, persevering, notwithstanding, in his painful duty, made an impression, which was only second to the one produced upon my heart by maternal affection, in determining the bent of my future life. I was but sixteen years old when I entreated my father to permit me to leave my native city, that I might

\* At this period, in order to improve his health, which he had impaired by study, he gave up the delicate dishes of his father's table for very simple fare, and employed other means to harden his constitution. He endeavoured to render himself independent of artificial wants, and devoted to benevolent purposes the money wasted by his companions in luxury and amusement.

qualify myself to follow his example in the service of my country. My heroic mother frequently spoke to me of her grandfather, the Dutch admiral Van Tromp, and narrated his exploits, with the assistance of some trophies found among the family relics, one of which, a present from the king of Denmark, represented upon a box of amber all the battles he had won. I was thus roused to a strong degree of patriotic excitement, and I applied myself to the study of the Greek language and antiquities with a learned Hellenist, who had imitated the celebrated Hemsterhuys without acquiring his talents. This man was then settled in a country parish in the canton of Berne, where he had formed a taste for good living and for the pleasures of the chase, and attempted to persuade me to accompany him at the very time when I was most desirous of studying. There I beheld all that was repulsive in the pride of learning, and in the exclusiveness of limited views of civil policy; and I finally left him, and retired to the house of a village pastor in the canton of Argovie. Here I only found less pretensions to erudition, with a slight increase of philanthropy and elevation of soul, in the family in which I hoped to obtain an asylum favourable to the Muses and the cultivation of

those virtues of which I stood in great need. I then travelled all over Switzerland in search of them; but I nowhere discovered the *beau ideal* which filled my heart and occupied all the faculties of my soul. I pursued my studies for some time at the German universities, especially the study of law, under one of the most distinguished lawyers, Professor Hofacker of Tübingen. This good man, to whom I communicated my observations upon his public lectures, advised me not to attend them, but to limit myself to his private instruction. He lamented with me the obligation which the most learned men of Germany fell under, of adapting themselves to the wants of those practitioners who frequent the universities for the purpose of obtaining the means of earning a subsistence, without perplexing themselves with the learning, which is only obtained by a rational study of the science. My attention was now drawn towards philosophical and political studies. The intensity with which I applied myself to them injured my health, and led me to wish ardently that an occasion would present itself in which I might devote myself exclusively to some cause closely united with the best interests of humanity.

“ I afterwards travelled again over the different

parts of Switzerland, to examine its state, to find means of fulfilling my vows; but I did not succeed in my aim.\* My observations only served to convince me that, with women as well as with men, it was necessary to begin with a well-conducted education, to produce, in progress of time, that domestic happiness and that influence upon the public prosperity towards which all my desire tended. The dangers with which the French revolution threatened my country induced me, in 1795, to visit France. I arrived in Paris after the fall of Robespierre. I often attended, while there, the meetings of the committee of public instruction, and was truly edified by the philanthropic and indefatigable activity of the Abbé Grégoire. I often saw the Abbé Sièyes and other leaders of public affairs. From the intrigues which I observed, I could foresee the events which caused Switzerland to yield in 1798.

\* In these journeys, which formed one of his principal occupations for ten years, it was F.'s leading object to make himself acquainted with *the state of the people*, in order to learn how he could be most useful to them. The writer has been struck with observing how much more familiar he was with the men than with the mountains of his country. He generally travelled on foot, with his knapsack on his back, residing in the villages and farm-houses, and mingling in the labour and occupations, and partaking of the rude lodging and fare of the peasants, often extending his journeys to surrounding countries.

I returned to my native country, with the desire of informing my countrymen of the destiny which awaited them, and of finding some means of averting it. With this object, I wrote several articles in the gazettes, and circulated several pamphlets, in which I sought to convince my fellow-citizens that nothing remained for us but to sacrifice upon the altar of our country those exclusive privileges of the patrician order which had alienated the affection of the Swiss nation, and to regain their confidence by showing a noble zeal for the safety of our country. I found but few friends disposed to listen to me, and I even passed as a revolutionist. But in 1798 my predictions were verified, and the French invaded Switzerland."

Mr. Woodbridge thus continues: — "The character of this work renders it proper that I should only state briefly the political events which followed. At the approach of the French troops sent to overthrow the government of Switzerland, Fellenberg was active in raising and leading on the levy *en masse* from Lucerne, to resist them. But the city of Berne was taken, and the cause lost, before any efficient force could be organised. Fellenberg was proscribed, a price set upon his head, and he was compelled to fly to Germany.



At this time he designed to come to the United States, and sent some of his friends hither, as a resource, in case of the utter ruin of affairs at home. He was, however, soon afterwards recalled to Switzerland, and sent on a mission to Paris, to remonstrate against the rapacious and oppressive conduct of the agents of the French republic. He was instrumental in procuring an order for the recall of one of the most profligate; but the utter disregard of principle and honesty which pervaded the public men and public measures of the day, disgusted him with the diplomatic career, and he resigned his office. For a short period after his return home he occupied a public station; but the want of faith and public spirit which he found in the government, in executing measures whose direction had been committed to him, confirmed his disgust for political life, and he resolved to abandon it entirely, until a better day should dawn upon his country. His early disappointments in his examination of society—his investigation of the state of the common people—his intercourse with public men—and the convulsions he had witnessed, had all conspired to impress upon his mind the same conviction, that the *only resource* for ameliorating the state of his own and other countries, and preventing a repetition of the

horrors which he had witnessed, was to be found in *early education*, and he resolved henceforth to devote himself to this as the object of his life. He was appointed a member of the Council of Education of Berne, but was soon convinced that nothing adequate could be accomplished through the medium of legislative commissions; and, being possessed of an ample fortune, he resolved to devote this to his great object, and 'to form on his own estate, and on an independent basis, a model institution, in which it should be proved what education could accomplish for the benefit of humanity.' He married, about this time, a Bernese lady of the patrician family of Tscherner, who has borne him twelve children, six of whom, as well as their mother, are devoted coadjutors in his plan of benevolence. In pursuance of this great design, 'formed,' as he observed, 'at Paris, in presence of those usurpers who had seized upon his country like a vulture upon its prey,' he purchased the estate called Hofwyl, in the vicinity of Berne, and his subsequent life forms an important page in the records of humanity.

"We cannot omit the following testimony to the value of a religious education, contained in the concluding section of this letter, from which we have made extracts. It is the more remarkable, as

he preserved this unwavering belief in revelation at a period when Europe was inundated with infidelity. The sincerity and strength of his convictions may be inferred from the efforts he made to convince an unbeliever of his acquaintance, as described in the following extract:—‘I have passed over in silence, my dear sir, all that you are already acquainted with; but I cannot forbear mentioning that I am also under great obligations to my late esteemed parents for the cultivation of my religious character. They were both very pious, and Christians in the full extent of the term, in practice as well as in principle and sentiment. In consequence of their instructions in early life, I have never had any doubts upon the subject of religion. The degree of certainty which accompanied it was so great, that it appeared to me impossible that an unbeliever could withstand the evidence upon which I grounded my religious belief when eighteen years old. The unbeliever you spoke of was forty-eight years of age. He declared that when his mother died he had seen the complete dissolution of human life; and his relations, distinguished for their religious attainments, had renounced all hope of restoring him to a more cheerful and consoling belief. I was not, however, discouraged, and remained six

months in his retreat on the shores of the Lake of Zurich, in order to convince him of his error ; but I failed to enlighten him as completely as he failed to darken my mind. Many other circumstances contributed to throw light upon the subject of religion, and confirm my belief. It appears to me unnecessary to add any thing to this account, which must be succinct to fulfil its aim.”

## LETTER V.

THE first evening of our arrival was passed in the society of M. de Fellenberg's family, which consists of his son and daughter-in-law, and four unmarried daughters. Our children, and the lads with whom we were already acquainted, were invited to join us. There was no other restraint than such as is imposed by the habits of good society. Conversation and music were our amusements, the room being sufficiently large to allow both to proceed without interruption to either. We retired at an early hour, satisfied and thankful that thus far all was well. We had arranged to visit Hofwyl previous to the vacation, both because we desired to see the Institution at work, and also because we would not deprive our sons of the advantage of the tour which occupies the summer holidays. It was understood they were to pass their hours of recreation with us, and that there was to be no other interruption to their usual course of life. The regularity observed on all occasions has always been so complete, that it was mentioned to us as a singular circumstance by one of the pupils, that an extra

half-holiday has never been known at Hofwyl. Our first morning was occupied in general observations; it was a warm bright day, and we left our apartments to saunter about, with the feelings of travellers, who somewhat weary of locomotion, were yet well prepared to enjoy the quiet contemplation of the industry going on around.

Imagine us seated on one of the many benches scattered about the place, ready to receive rather than seek impressions. Not far from us is the study where one of the music-masters gives the lessons — sufficiently distant from the other classrooms to avoid interruption. We hear the sound of a violin evidently in the hands of a beginner, making his first attempts at scales, aided at intervals by a confirmed and well-practised hand. At a little distance are scattered some of the Real Schulers (the pupils of the middle school) sketching the large barn and adjacent buildings — a master superintending them. On our left, near the Manège, are two or three of the Rural Scholars breaking stones for the repair of the roads; while under the shade of the projecting roof of the school-house, sit two women preparing the vegetables for the noon-day meal; and occasionally passing to and fro, in the fulfilment of their particular avocations, may be seen a smith, a car-

penter, a shoemaker, or a vacher (dairy-man), &c. After a while we change our place, and passing through the château garden, two women in their broad-brimmed black chip hats, their braided hair hanging down their backs, are clearing the rows of lettuces, beans, peas, &c. from weeds; and by the time we are seated under the sycamores on the play-ground, the clock of the great house strikes the hour, and is echoed by his brother of the château. Then in about another minute the sounds of young cheerful voices are heard; and from the doors of the Grande Maison, the carpenters' shop, music-room, fencing-room, &c. issue the young students; the fountain is surrounded, some washing their hands in the basin, and all in turn drinking from the ever-flowing pipe which they can reach by means of a step, and by grasping the column allow the stream to flow through their lips, without any danger of wetting their clothes. Two or three run to the circular swing, another climbs the pole, while a party of the little ones jump on the horizontal tree, and commence a sport I have never seen before, but which a future letter may describe. Some are off to the gardens. A professor leaves the great house, and crosses the bosquet; another is leaning over the railing beneath the portico, two or three of the

elder lads talking with him. In something more than five minutes all is quiet, some have re-entered the Grand Maison, one has run up the stairs to the carpenters' shop; the sound of voices singing in parts is heard from the music-room; two or three boys with drawing-books and pencil-cases, accompany the drawing-master to another part of the grounds; while a party of Real Schulers go towards the fields with a master, the large tin case carried by one of them betokens a botanising excursion; we too move on, and passing near the spot whence we heard the violin, we now catch the notes of a pianoforte; we next hear the stamp of the fencer, so expressive of defiance and of eagerness for the encounter, followed by the clash of the foils, and the voice of the fencing-master, uttering in French the peculiar phraseology of his art. Beneath the trees sits a servant knitting, while the little children under her care are playing near her. At the fountain by the château is a rural scholar washing some of the windows, which are so contrived as to be removed whole, and thus cleaned at a great economy of time, labour, and personal safety. Proceeding to the manège, or gymnasium, we find some of the Real Schulers going through their gymnastic exercises.



This is a slight sketch of the kind of scene daily and hourly going on at Hofwyl. On this our first introduction we felt that we were breathing an atmosphere of willing industry. Yet the moving power was invisible. No bells—no signals—no authoritative voices—no truants—no creeping laggards. The clocks strike the hours, and the occupations change, each pupil proceeds to his next occupation as a matter of course, an interval of ten minutes being allowed. “What,” I inquired of a pupil who had been at Hofwyl nearly a year, “is the penalty for failing to be in time at the various lessons?” “I don’t know of any particular punishment,” was the reply; “of course if the fault were often repeated, it would be corrected; but one would rather not be too late.” This remark, together with the apparent willingness and regularity with which all proceeded to their occupations, is one evidence of the successful application of the principle “to respect the liberty of the pupil.” Mr. Woodbridge has made some admirable remarks on this subject. He says, “*in general the pupil is taught and required to govern himself.*” Where there are arbitrary restraints and severe penalties, this result can scarcely be secured; and at least it must be difficult to discover whether obedience arises

from fear of punishment, or from conscientiousness. After establishing such precautionary measures as shut out evil influence and example, the pupils enjoy a freedom which assists in the development of character, and in forming habits of self-government. The free and kind intercourse between the masters and the pupils also tends to produce these results.

Having thus glanced at the surface, I will next endeavour to give you some notion of the locality and the buildings. Hofwyl is situated about two leagues from Berne, in a slight undulating plain; the highest ground is cultivated, the lowest forms meadows. There are no buildings upon the estate but such as belong to M. de Fellenberg, and are connected with the institution. From the midst of a group of trees on the most elevated part of the estate rise a number of buildings, which are imposing, from their size, their admirable proportions, and their grand but simple style of architecture. These buildings are arranged with the most minute regard to their several uses, and exhibit in their construction an attention to order and economy both of time and property.

The Grande Maison is the most important of the buildings. It is 240 feet long, and 76 wide, and contains 60 warmed apartments. It is a

double house, divided in the midst on each story, by corridors paved with stone. There are entrances at each end of the lower corridor and in the middle of the S. front, which are reached by a flight of stone steps, covered by a portico. Each end of the corridor on the second floor is terminated by a balcony, the one commanding a view of the Alps, the other of the Jura. I shall allude again to the interior of this building.

The next most striking object is the château, with its tower looking as if covered with scale armour. It was the only building on the estate when M. de Fellenberg purchased it. It is surrounded on three sides by a garden, and the back, or rather the second front, (for here is the main entrance, covered by a portico,) looks into a part of the little wood, or bosquet. The bureau, or office for conducting all the business of the establishment, is in the château, and the other part of the house was formerly inhabited by Madame de Fellenberg and her young family. Opposite the Grande Maison is the play-ground for the pupils of the high school, which extends along the front of the château garden to the high road, which leads to Munchen Buchsee; the road leading from Berne terminates at the great house. That part of the play-ground which

fronts the latter edifice, is flanked by two buildings; one containing the cabinet-makers' shop, with a storehouse and cellars; the other is also appropriated to the latter use, having formerly been the house used for the girls' school conducted by Miss de Fellenberg. On the fourth side of the play-ground is the small wood known as the *Bosquet*. In the centre is a fountain, consisting of a large stone basin, into which the water constantly flows through a pipe, issuing from a column facing the chief entrance. There is a similar fountain opposite the portico of the *château*. Imagine yourself in this portico: on the right you have trees between you and the road; on the other side of which road you see the large buildings appropriated to the rural school, to the workshops, and to the agricultural department; at the end of this group of trees a building with a fencing-room, and other large apartments on the ground floor; and on the floor above these the sleeping-rooms of the *Real Schulers*, or pupils of the intermediate school. On your left is another large building, called the *Garden House*; here is the kitchen and dining-room of the *real schule*, the museum, and above, apartments occupied by some of the masters, with a covered

gallery looking into the flower-garden, wherein is a pretty jet d'eau.

The last building immediately connected with the upper and intermediate schools is the manège, the lower part of which is devoted to the purposes of gymnastic exercises, the upper part to the class-rooms for the middle school. The former is upwards of 100 feet long, and 50 wide; large columns support the ceiling; and at the upper end is a gallery, from whence the exercises may be viewed. There is no floor, but the earth is frequently raked up, to render it soft in places where the nature of the exercises render such a protection necessary. The manège is provided with all the machinery necessary to a complete course of gymnastics — the ladder, rack, climbing and jumping poles, and horse; of the latter there are two, one less than the other, for the younger classes. Attached to the manège is a stable for the riding-horses, some of the elder pupils being permitted to ride. The saddlers' shop is also here.

The gardens cultivated by the pupils of the high school lie behind the carpenters' shop on the side of the road to Berne, while those belonging to the middle school are situated behind the manège. The latter mostly contain vegetables, and are ge-

nerally in good order: the former do not on the whole exhibit the same appearance of continued industry; except, indeed, in a few instances, where there is evidence of taste as well as of perseverance. Yet even the idlers spontaneously acknowledge the charms of their neighbours' territory, and are evidently discontented with themselves. During my stay I was frequently invited to look at the pinks in H.'s garden, and the roses in L.'s, even by the tenants who had little to show in their own plots; but they always felt a respect for the labours of their companions, and regret for their own neglect, with the determination to amend. In some instances the resolution was acted upon; and at my next visit the weeds had vanished, and the borders were raked.

I have already alluded to the bath: this is at some little distance from the buildings; it consists of a circular stone basin, about ninety feet in diameter, with a fountain in the middle, which is constantly flowing, while there is also an outlet for the redundant water. The sides of the basin consist of a series of steps, and its depth is about twelve feet: it is surrounded by a narrow path, sheltered by a tall, thick hedge; and about one sixth of the circle is occupied by a wooden alcove, or dressing-room, open only on the side of the

water: from the roof of this building projects a sort of gallery, from which the expert swimmers plunge, or, as it is technically called at Hofwyl, *make a head*. A plank even with the ground projects over the rim of the basin, for the less practised swimmers to jump from.

I must say a few words about the bosquet, or small wood, which affords a most agreeable shelter in the noon-day heat. It is well provided with seats, and it was gratifying to observe that neither these nor the trees exhibited any marks of cutting and carving or wilful mischief. In the midst of this bosquet stands a building, or rather a roof with its supports, covering double rows of benches and desks, capable, perhaps, of containing upwards of one hundred persons. On inquiring its purpose, I found it had been erected to accommodate the schoolmasters, invited from all parts of Switzerland to assemble during a portion of the summer to receive lessons upon the science of education. I shall endeavour to learn more about this normal school, which Mr. Woodbridge has spoken of at some length; but I will just now transcribe a passage from a paper in the "Penny Magazine," describing a visit to Hofwyl in 1832: "My attention was peculiarly arrested by about one hundred men, who, in a large open building

erected in a recess in the garden, appeared to be engaged, like boys in a school-room. Over the entrance was inscribed this motto: 'The hope of their country.'" When the traveller, in company with M. de Fellenberg, visited the different departments of the institution, he thus once again alludes to this spot: "But here," said my venerable companion, "is the engine upon which I rely for effecting the moral regeneration of my country (and my attention was directed to the men whom I had before seen in the morning); these are the masters of village schools, come here to imbibe my principles, and to perfect themselves in their duty. These men have 6000 pupils under them; and if, by the blessing of God, I can continue the direction of them, success is certain."

I shall probably be able, in a future letter, to give you a further account of this yearly meeting. I daily find fresh matter for observation, reflection, and interest, and am quite sure my visit will not be long enough to acquaint myself with all that is achieved; but I shall have the opportunity of availing myself of the information obtained by several competent writers.



## LETTER VI

YOU shall now accompany me through the interior of the Grande Maison, in order that you may have as clear an idea as I can give you by description of the localities: you must, then, people them with their active tenants, and I will challenge even your fertile and maternal fancy to produce a more cheerful, busy family.

I have already said that a stone corridor runs through the house from end to end, while the principal entrance is in the middle of the front. Opposite this entrance is the stone staircase, one flight leading down to the kitchen and cellars, the other to the first and second floors. As you enter, the suite of apartments on the right are occupied by M. de Fellenberg; on the left are the dining and music rooms, which communicate by very large folding-doors: these rooms are lighted by eight windows. On the opposite side of the corridor, corresponding with these last-named apartments, are those used for divine service, which are also divided by folding-doors. The other half of this side of the house contains one study and the drawing-room, or salon. This



room has two windows at the end, looking into a small shrubbery, and six at the side, commanding a view of the lake, bounded by meadows, wooded hills, and corn-fields, the scenery very much resembling that of a cultivated English park. The study is connected with the salon by folding-doors, and looks upon the same prospect. Here one class pursue their private study or preparation, and receive some of their lessons. Desks are placed across the room, a given space allotted to each lad, who has in front of him a small closet and drawers, in which he keeps his books, papers, and other property. By this arrangement the students have no communication with opposite neighbours, and thus a good deal of temptation to idle play and conversation is avoided. There are other studies similarly arranged, on this side of the house.

The rooms on the first floor, though large and lofty, are not of such vast dimensions as those below. Some of them are used as class-rooms, while others are appropriated to the masters who reside in this part of the establishment. Amongst the former are two rooms devoted to the study of drawing, fitted up with a fine collection of casts, selected at Rome, and consisting of busts, torsos, extremities, the capitals and bases of pillars,

friezes, &c. The large statues of the gladiator Laocoon and others are placed in the music-room.

On the second floor are the dormitories, arranged in the following manner:—One side of the house is occupied by two long rooms, the sides of which are divided by partitions nearly reaching the ceiling; within each partition are two beds and two washing-stands. At the end of the dormitory a square space is partitioned off, and within this is the bed of a master who accompanies the boys to the apartment at the hour appointed for retiring to rest, and remains there until they are asleep; and he is the first to wake and arouse them in the morning. There is a large stove at each end of the room. The arrangements in the dormitories evince a conscientious and cautious regard to moral purity.

One portion of the upper story is used as an hospital, a department very rarely in demand; still it is in readiness, and is contiguous to the apartments of Anna Maria, the bonne of the establishment. She has been reared and trained in the institution, and is the wife of an old servant; and her good qualities fit her in every way for the fulfilment of her duties, which in the eyes of a mother you will admit to be of some importance. Although I might not have voluntarily desired to

see her capabilities as a nurse exercised, yet, as they were called forth by a trifling occasion, I could not regret a circumstance that enabled me to ascertain the great care and tenderness bestowed upon the sick at Hofwyl. One of my sons (a new comer) had a slight swelling on the thigh, occasioned apparently by the sting of a fly, when coming out of the bath. And here I may observe M. de Fellenberg was the first to discover a circumstance unperceived by me; he observed that the child limped. I name this merely to remark upon a characteristic of his mind; that, occupied as he is by vast subjects, the most minute circumstances never escape his attention; and it is a universal observation at Hofwyl, that M. de Fellenberg sees and knows every thing. Yet there is an absence of all littleness; he observes with the watchful eye of benevolence, with the care that would prevent, not punish — that seeks to convert every event into an ultimate cause of good. I mention these evidences of the mental character of M. de Fellenberg not so much on account of the immediate advantage they confer upon the pupils of Hofwyl, as for the ultimate good of general education. The qualities of a mind that has conceived and executed so much are worthy the attention of all who make

education their occupation and study ; and therefore it is that M. de Fellenberg himself must be considered in conjunction with his works.

But to return to the invalid, who was placed during the day in an airy apartment, where he was occasionally looked in upon by the ladies, his companions, and the masters. It was amusing enough to observe the communication between Anna Maria and her patient ; she speaking no English, he having picked up a few German phrases ; yet she comprehended all he needed, and by those signs which serve as a universal language, ascertained and fulfilled all his wishes with maternal instinct and tenderness. One good little fellow amongst the pupils devoted some part of his hours of recreation to a game of chess with the invalid ; others brought him their most entertaining books, while many of the elder lads afforded him the sympathy of a friendly inquiry and a kind look : none seemed to forget that one of their fraternity was deprived of his freedom. Although the indisposition was of so slight a nature, M. de Fellenberg also saw the child daily, to ascertain that he was well cared for, and received the report of the medical man. I may as well observe here, that the latter resides at the next village, and regularly attends the establish-

ment ; but if any case occurs requiring more than simple treatment, a physician from Berne is consulted.

I have wandered a long way from the upper story of the Grande Maison ; indeed so far that we will go at once to the antipodes, namely the kitchen and cellars. These are all under ground, and are very extensive. A large square stove is placed in the centre of the kitchen, and serves for all culinary purposes — baking, boiling, frying, and stewing ; wood and turf being the fuel. The smoke is made to descend, and to assist in heating the flues, which in addition to the stoves, convey warmth throughout the house. By the way, these stoves are all of earthenware, and I presume the unpleasant effects of hot iron are thus avoided. All the utensils are near at hand, arranged with a regard to economy of time, as well as cleanliness and order. When the meals are ready, the dishes are enclosed in a moveable closet, placed against the wall, and raised by the turning of a wheel into the dining room above.

The cellars fill an important part in the household economy of Hofwyl, since they are principally used as receptacles for the stores of vegetables for the winter. Here large quantities of potatoes, apples, peas, beans, &c. are protected

from the frost, and vegetables also are preserved green, such as cabbages and lettuces, for winter use, by setting them in dry sand.

The servants (and I believe the custom prevails generally in Switzerland and on the Continent) do not undertake only one portion of service; they are not merely cooks, housemaids, or kitchen-maids, but share the work of the house amongst themselves. The cook is perhaps so far an exception that she always directs the culinary department, with some assistance from the other servants. The preparation of the vegetables claims much time and attention; and at certain hours before the noon and evening meal, it is usual to see two or three women sitting at the end of the house, cutting and trimming the lettuces, cabbages, and potatoes, and frequently enlivening their task by singing in parts. The women at work in the neighbouring fields thus often cheer their toil. The "ploughman whistling o'er the lea," and the cheerful ditties of the milk-maid, have been favourite themes with English poets; but the union of voices in harmony gives a refinement to the character of the music, which does not belong to the strains of our rural population. I believe we associate images with rustic songs which do not in fact belong to them, and that the best effects of

vocal music are yet unknown to our peasantry. A great step has been made by the adoption of Mr. Hullah's method for teaching schools, and it is fair to expect that the next twenty years will evince the value of music as an adjunct in education.\*

I shall conclude this letter with an extract from the report made to l'Academie Agricole, Manufacturiere et Commerciale, by M. Raymond de Vericœur, who, in 1835, was deputed by that society to convey to M. de Fellenberg the honorary medal they had voted him. M. de Vericœur resided at Hofwyl for fifteen months, and framed the report I allude to. He says, "One cannot inhabit Hofwyl and not speak of the simple and pure lives of the patriot founder and his family; his paternal care; his endeavours to propagate the knowledge of, the taste for, and the habits of virtue; the persuasive influence of example; the amenity which wins the heart; the discernment which enables him to judge of men, and to appoint those to the situations for which they are best fitted. One must follow M. de Fellenberg, as I have been permitted to do, into private life. I

\* A recent letter from one of my sons has this passage: "I do not think I should like Hofwyl so well, if it were not for the music."



would desire to give some idea of the patriarchal union of this family ; happy in their occupations, their duties, and their pleasures, all of which are in accordance with the Divine laws. I would desire to show the heart of the just in the midst of human vicissitudes, shedding happiness, resignation, fortitude, and peace upon all around him. I would, in short, desire, by the simple language of truth, to vivify similar sentiments in the minds of others, to enlighten those who live in ignorance of such feelings, and thus perhaps to induce some amongst us to pursue the path to the real, the only true happiness which results from a harmony between our passions, our habits, and our duties ; but I pause before a field so rich, so fruitful. It is sufficient to visit Hofwyl, in order to awaken a sympathy for what is good, great, and beautiful ! The tree is judged by its fruit ; judge the proprietor by his works, and you cannot refuse him your admiration and your gratitude."

Cordially uniting in these sentiments,

I remain

Yours, &c.

## LETTER VII.

PERHAPS the most striking part of the Hofwyl education is the moral training. M. de Fellenberg has not regarded *education as instruction*: he considers the life of man as a long course of education, a preparation for hereafter; and he regards childhood and youth as the period when the mind and character are to be submitted to an especial control, to a direction which shall surround the individual with moral influences, and protect him from all that has an opposite tendency. The systems of reward and punishment, common to the prevailing systems of education, are not the means adopted by M. de Fellenberg. Every thing at Hofwyl is arranged so as to tend to one and the same object, i. e. *moral influence*. There is a protection from evil, and a guidance towards what is good, which, though unseen and unacknowledged by the inexperienced pupils, is gradually and continually producing effect upon character and conduct. The principles which have guided M. de Fellenberg are founded upon the nature of man, his connection with external nature, his relations with his fellow beings, and his immortal

destiny. Acknowledging the existence of certain faculties, he regards their development as a duty imposed upon the educator by the Creator, who formed them in his infinite wisdom and benevolence for the production of good. He looks upon mankind as one great family, wherein the individual benefit cannot be separated from the general welfare; and he acts on the principle, that by *individual* amendment the *general* reformation will be secured. At Hofwyl, therefore, we find provision made for the development of every part of human character combined into one great whole; the intellectual advancement strengthening the moral progress; the religious and moral virtues sanctifying, supporting, and adorning intellectual strength; while the physical powers are fortified and confirmed, in order that the moral and mental forces may effect their purposes with all the vigour of a healthy action.

While every means are adopted to establish a moral influence, the *exclusion* of every influence tending towards evil is carefully aimed at. M. de Fellenberg considers the powers of children as weak, and endeavours to apportion their trials and temptations to their powers of forbearance and resistance. They are guarded from vice and impurity, and from all familiarity with what may

corrupt the heart, undermine principle, or deceive the judgment,—from all the sophisms and deceitfulness with which vice or self-indulgence deceives the unsuspecting and the inexperienced; but he does not desire to shut out all experience of the consequences of error. You will perceive that I allude to the distinction between external influence and internal impulse. The former, if evil, is shut out as much as possible, and thus the latter is less difficult to regulate. In the conversations I have with him, he makes frequent allusions to the necessity of patiently bearing with the repetition of the same fault, and of the advantage of continual representations on the same subject — on *apprendre à marcher en tombant*; and so must it be with the moral advancement. The value of patience and hopeful perseverance is inestimable in the educator.

The nature of the occupations, the regularity and the *certainty* which belong to all the arrangements of Hofwyl, are amongst the best of its influences; they unquestionably appertain to the machinery of education; but while habits continue to exert so vast a power over human nature, there must be routine, and the routine adopted should be that which will ensure the purest habits of thought and action. You remember Madame

Necker de Saussure's remark upon the advantages of regular habits: "Respect for fixed plans and settled hours is a social principle, without which we cannot agree with our fellow-creatures. It is even an advantage in solitude. The regular return of the same occupations has a certain charm; it produces the effect of rhythm in music, and gently marks the course of time." The ancients represented the hours as graceful divinities, dancing hand in hand. I need scarcely observe that the association of different minds will have an effect upon character, or that the communion between the pupils must tend to produce circumstances which lead to experience. While the watchfulness exercised over conduct and conversation extends to the prevention of whatever can injure, morally, mentally, or physically, it does not shut out those exhibitions of natural feeling which, when judiciously treated, are all helps in education. In the little world of Hofwyl, the weaknesses and defects of character, the pride, the vanity, the tyranny, or the selfishness of human nature, show themselves in some of their numerous forms; but they are converted into engines of ultimate benefit. To direct, to guide, to form—not to crush and eradicate the original character, is, according to M. de Fellenberg, the

part of the educator. The qualities of every mind are bad only when excessive or defective, or relatively ill-balanced. An excess of firmness is obstinacy; a deficiency, infirmity of purpose. Excessive prudence degenerates into timidity; a want of it, constitutes rashness. Self-respect may rise into pride, or fall into a loss of the self-confidence necessary to success. Natural character cannot be eradicated, but faults may be kept in subjection by the predominance of better feelings. The influence of public opinion is often an aid to better motives. At Hofwyl, therefore, character is allowed to display itself, and to have its effect. Thus the tyrannically disposed will be known, even though the weak are protected from the evils of tyranny; the passionate, the timid, the idle, the discontented, the conceited, manifest their several dispositions, and sooner or later find their true place in the estimation of their fellows.\* Yet such qualities are not made obvious by the treatment of the masters, as you will see when I come to speak of punishment.

\* The system pursued at Hofwyl affords in many respects a practical illustration of the Rev. Sidney Smith's definition of "the best education," in the article on public schools, already quoted: "The vital and essential part of a school is the master; but, at a public school, no boy, or at the best only a very few, can see enough of him to derive any considerable

The masters, who reside constantly with the pupils, are trained to be educators: many of them

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benefit from his character, manners, and information. It is certainly of eminent use, particularly to a young man of rank, that he should have lived among boys, but it is only so when they are all moderately watched by some superior understanding. The morality of boys is generally very imperfect, their notions of honour extremely mistaken, and their objects of ambition frequently very absurd. The probability then is, that the kind of discipline they exercise over each other will produce (when left to itself) a great deal of mischief; and yet this is the discipline to which every child at a public school is not only necessarily exposed, but principally confined.

“We have no hesitation, however, in saying that that education seems to us to be the best which mingles a domestic with a school life, and which gives to a youth the advantage which is to be derived from the learning of a master, and the emulation which results from the society of other boys, together with the affectionate vigilance which he must experience in the house of his parents. But where this species of education from peculiarity of circumstances or situation is not attainable, we are disposed to think a society of twenty or thirty boys under the guidance of a learned man, and above all, of a man of good sense, to be a seminary the best adapted for the education of youth. The numbers are sufficient to excite a considerable degree of emulation, to give to a boy some insight into the diversities of human character, and to subject him to the observation and control of his superiors. It by no means follows that a judicious man should always interfere with his authority and advice, because he has always the means; he may connive at many things which he cannot approve, and suffer some little failures to proceed to a certain extent, which if indulged in wider limits would be attended with irretrievable mischief; he will be aware that his object is to fit his pupil for the world, that constant control is a very bad preparation for complete emancipation from all control; that it is not bad policy to ex-

have been reared in the institution; they have studied the best means of developing character, and are able to avail themselves of every circumstance which can aid their object. M. de Fellenberg regards the educator as the representative of the parent, and as such provides for the welfare of his adopted children. The interests he takes in every occurrence, the importance he attaches to all the details of his great design, inspires his assistants with a carefulness and an activity which ensure success. "Le devoir avant tout" is a principle upon which he desires them to act: there are no evidences of the hireling; a strong sense of the sacred character of their calling, an earnest but humble adoption of the spirit which dictated the invitation to "little children," appear to inspire those who watch over the youth of Hofwyl. I think I have already told you that although there are twenty-six professors, there are only eight who live with the pupils of the high school, or have any charge over conduct. M. de Fellenberg conceives that a good classical or French master is not necessarily a good educator;

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pose a young man, under the eye of superior wisdom, to some of those dangers which will assail him hereafter in greater number, and in greater strength, when he has only his own resources to depend upon."



he may give the best possible instruction in his particular department, but he may have habits, or even peculiarities of manner, which are not desirable examples for youth. Many of the teachers at Hofwyl only associate with the pupils while giving them a certain lesson, and have no communication with them at other times, further than the mutual interchange of the civilities of life, when they meet casually. The general probity and kindness of the masters secure to them the respect and confidence of their pupils. The wholesome restraint they exercise produces neither fear nor hypocrisy; the presence of one in authority has the effect of indirectly checking the propensity to error, and it often happens that a gentle remonstrance, a word of advice, or a mere hint, assists a child to conquer himself, by thus reminding him of his natural weakness. When looking on, during a general game, in which some of the masters join (rounders I think the English boys called it), I have observed that while there is perfect freedom, there is none of the licence which would characterise the sport of boys happy to escape from unjust or injudicious restraint. Yet the masters assume no authority; it is evidently the *character* of the individuals, not their *position*, which preserves them from the consequences the

proverb ascribes to familiarity. One afternoon, when the boys of the high school were playing one of these games in all the noise and vigour of joyous and healthy relaxation, M. de Fellenberg and his daughter returned in the carriage from Berne. The play ground, as I have told you, is in front of the Grande Maison, and as the carriage drove up, the boys unanimously and spontaneously discontinued their sport until M. and Miss de Fellenberg had entered the house. In this attention there was no servility; it was evidently the willing homage of respect.

Before we visited Hofwyl, our natural anxiety for the welfare of our children had been somewhat heightened by reports calculated to prejudice us against the institution, attributing injustice, severity, and tyrannical supervision to M. de Fellenberg. These statements were certainly sufficiently vague and unsupported; yet, such as they were, justice to ourselves, to our children, and to their educators, demanded their investigation. Our own observation have enabled us in many instances to decide that the charges are wholly without foundation, or have arisen from misconception or insufficient investigation: we have questioned many of the pupils, and their testimony is entirely satisfactory; and we have conversed

freely with M. de Fellenberg, who has treated the subject with the greatest candour, affording us every explanation. I have good grounds for believing that many pupils have been sent to Hofwyl with minds and habits much perverted; that, impatient of the superintendence (which in such cases is strict and continual), their representations have been coloured by their own wayward feelings; measures needful in an individual case, to prevent evil influence and example, have been misrepresented as the regulations of the institution; the most contemptible espionage have been attributed to the masters, and to M. de Fellenberg. We are living in the midst of the institution, having access to all parts of the establishment, communicating freely with the pupils and the masters, and in no one instance have we found these charges borne out by fact.

I know no more convincing proof of the real freedom, the wise liberty, these lads enjoy, than their open fearless manner: they are always at their ease; they know exactly what may and may not be done: none of the natural evidences of health and activity are denied them; they move about the house with the firm step and the cheerful voice which would characterise them at home, neither apprehensive of being seen or heard. The

hours of the day which terminate their different studies are as regularly marked by their noisy sounds of mirth, as by the striking of the clocks. They meet their masters, M. de Fellenberg himself, and the members of his family, with the respect, the frankness, and the confidence which mark the consciousness of right intention on the one side, and the just but gentle exercise of authority on the other.

The deference thus shown is not purchased by false indulgence, or by what may be termed *personal influence*. The obedience, or the good conduct, which springs solely from the desire to please one who is loved, is not placed on a safe basis. Remove the stimulus, and the principle is also in danger of being removed. To do well because one loves an individual, is a more amiable impulse, and more enduring, than the well-doing which is dictated by fear; but it is still an impulse, rather than a principle of action. The motives must be higher than these. The *influence* M. de Fellenberg would establish is not grounded upon his *personal influence* with the pupils: he does not court their regard; he does not seek to win affection by showing himself, as he is, the fountain from whence flow all the advantages, the comforts, the pleasures of the

institution. On the contrary, he reserves to himself the most obnoxious office, that of the judge; because he will not expose the masters in their intercourse with the pupils to risk any suspicion of injustice or imputation of favouritism, nor even to incur the danger of erroneous judgment, or the consequences of temporary irritation. He one day told me that he had resolved in all cases to take upon himself the painful business of reproof and correction; and although he was aware that he therefore appeared in a less favourable light to his adopted children, he must submit to make a sacrifice which involved only his own personal feelings.

It is difficult for youth to understand the affection which chasteneth whom it loveth; surely there is no greater evidence of love than such self-denial. I have always considered that the parental affection of Abraham was almost as remarkable as his faith. He did not endeavour to spare his child the trial which the Lord appointed, although he saved him from the misery of anticipation: the filial submission of Isaac, his confidence in the wisdom of his father, are equally worthy of remark. It is not too much to infer that the self-denial practised by Abraham was not suddenly assumed; it must

have characterised the whole of his intercourse with "his son, his only son Isaac," and ensured the perfect obedience of that son in the hour when it was so greatly needed. The faith of the parent was reflected in that of the child.

At nine o'clock every night M. de Fellenberg holds what is termed the assembly: its principal object is to review the events of the day. The faults which have been committed, and which are known only to the master in whose presence they have occurred, or to whom they have otherwise become known, to M. de Fellenberg and the erring pupil himself, are pointed at without immediate allusion to the erring individual: he is left to apply the remarks; and thus the power of conscience is alone appealed to; he is not held up to public disgrace; the nice sense of shame is preserved, and the danger of hardening the heart avoided. The errors which are universally known are generally commented upon, and the parties addressed before the assembly; though even these are not always reprobated with the names of the parties; and it has often occurred that even where individuals have only been suspected, and where no direct charge could be brought, the culprit has voluntarily made his confession to M. de Fellenberg, or a master.

When all has gone well, M. de Fellenberg speaks to them upon various topics, not always confining himself to grave subjects. The assembly is contemplated with pain by those only whose consciences are ill at ease. M. de Fellenberg frequently expostulates privately with the pupils, appealing to their reason, their filial piety, their religious and social duties; but he does not confine this individual intercourse to those who need correction: all who desire it have access to him, when they desire it, at the hours when he is understood to be at liberty to receive them; and he is ready to hear any complaints they may have, or think they have, to prefer against their masters.

The head master occasionally holds the assembly, and one of the ladies fulfils the office towards the little English boys until they have acquired enough German to attend the general meeting.

In connection with this part of the subject, I may here add, that M. de Fellenberg has often in conversation alluded to the spirit of discontent, rather than the unselfish aspirations after freedom, which so generally marks political commotion and the desire of political changes. He attributes many of the evils of the present state of European

society to the want of that training which shall make every individual submissive to the will of God. He desires to see a mingled spirit of content and improvement; and while there shall be a constant endeavour to fulfil in the best way the duties of life, in whatever situation, the efforts towards progress shall not be the result of discontent, factious opposition, or restless irritation against authority, power, or rank; but founded upon the desire to do right, to advance individual interests, in the spirit of the command, "Love one another," and to submit to the superior wisdom of God, in the spirit which the Gospel inculcates.

Amongst English boys he is especially struck with the indifference to parental authority, and to the authority delegated by parents to the educator; a fault still more marked amongst the Americana. This disregard is not the result of a feeling of real independence, but the commencement of that want of submission both towards God and man which is so fertile a cause of social evil and irreligion. I subjoin a letter addressed by M. de Fellenberg to the editor of the "Annals of Education in America." It is in every way an important document, since it not only enforces the principles which have guided



M. de Fellenberg in the establishment of the high school, but it also confirms an opinion now becoming much more general, that the character of the educator is ill understood in this country.

*To the Editor of the "American Annals of Education."*

SIR,

The account you have given of my system of education, and of my Establishments, in the "American Annals of Education," presents the most complete view which has yet appeared of my plans, and of the means which I employ for their accomplishment; and the numerous inquiries addressed to me in consequence show me how extensively your work is circulated in the Old and New World. I venture, therefore, to request that you will allow me to have recourse to it, in order to avert a danger to which we are exposed by an opinion to which this account appears to have given rise.

It would seem that it has inspired the hope that we can accomplish miracles, and remedy the evils resulting from all the mistakes which are still committed in education, even in the most civilised nations. The increasing number of requests which are made to me to receive pupils who were spoiled

even to the foundations of their character, and sometimes in their morals, long before the idea was conceived of sending them to Hofwyl, obliges me to protest publicly against applications of this nature. These institutions ought to be preserved as an *asylum*, destined to receive, and educate in the best manner, children who still resemble those of whom our Saviour said, "of such is the kingdom of Heaven," and whom he deemed worthy of his blessing. Hofwyl should not be regarded as a *hospital* for the cure of all those moral diseases which are the necessary results of the errors of the middle ages, propagated from generation to generation to the present day; or of those produced by the faults of modern civilisation. The amalgamation of these faults with ancient errors, only renders more dangerous the characteristic evils of institutions that persevere in those false principles which their predecessors have transmitted to succeeding ages as a pious and unalienable legacy. It is desirable, therefore, to make it generally known that I have excluded from my establishments many youths corrupted in this unhappy manner; and that matured experience obliges me to refuse, with increasing precision, all pupils from foreign schools, for whom application is made.

I have too often discovered that it is impos-

sible for the pupils of institutions such as I have described, to comprehend, nay, *to avoid misapprehending* the philanthropic character of Hofwyl, after having been accustomed to consider as tyrants, or as upper servants of their parents, the instructors whom they ought to respect and love as their second fathers, or their best friends. Pupils of this character have become completely strangers to that filial piety towards their guardians which my establishments ought to preserve conscientiously, and to cultivate with the greatest care. They consider teachers and pupils as opposite parties, with distinct interests, or, at best, as rulers and subjects; the former seeking for power, and the latter having the right of resistance. They cannot understand our desire to act as parents, who seek to direct and restrain their children, in order to improve their character, and secure their happiness. They attribute to the lowest or the most sordid motives all that is done to furnish an education truly Christian and entirely disinterested; an education liberally provided for, in reference both to science and the arts. Pupils of this character often find their greatest pleasure in defeating all the efforts which are made for their improvement, instead of co-operating with them, and considering their own best interests

as identified with the success of their teachers. In this manner the purest atmosphere becomes infected by the very individuals on whom its purity ought to exert the most salutary influences

In too many cases the children who are sent to us appear to have learned more of religious forms and opinions than of the true spirit of the Gospel. They do not seem to imagine that religion has anything to do with education. It appears strange to them that the Bible should be a subject of study in school; and some are even disposed to ridicule the idea of *lessons on the truths of religion*, and the duties it impose. They are not sensible of any obligation to obey the precepts of our Saviour in the daily concerns of life, and in all their intercourse with their fellow-men, and especially in that which exists between teachers and pupils; and their consciences appear to be inaccessible to the representations which are made to them on this subject. They seem to understand only positive laws and arbitrary punishments; and if they have not openly transgressed such laws, they consider themselves innocent, however great the pain they may have caused to others, however serious the disorder they have introduced, in direct contravention of that great precept of Christ, "Do unto others as ye would

that others should do unto you." They think, very often, that their educators have no concern with anything but their external acts, — that they have nothing to do with their character and feelings, however perverted they may be, and consider it enough if they "break no rules."

Such pupils regard their comrades either as strangers, towards whom they have no duty of Christian kindness to fulfil, or as rivals that excite their jealousy, with the exception of those whom they endeavour to gain as friends, or, rather, as accomplices. They are, therefore, equally incapable of understanding that spirit of fraternal kindness and mutual aid which we endeavour to cultivate among them, as members of one family. The studies of those who are thus perverted, have become mere sources of torment to them, — apparently in consequence of defective methods of instruction, and the arbitrary discipline by which they were enforced, — instead of being, as they should be, their greatest pleasure. Their comrades who are less perverted, appear to them only as spies, as traitors to their party, whom they think it necessary to restrain by threats, if they are inaccessible to corruption.

Such pernicious perversions of mind and heart ought to be unknown here. Hofywyl ought to

maintain the character imposed by its original design. Its atmosphere ought to be kept pure, and every individual should be excluded who cannot appreciate its character. It is only in this way that the object of all my efforts can be accomplished — in a course of action which is incomprehensible to those who are actuated by considerations purely mercantile, and are faithless in regard to all those virtues which give the only permanent value to human life.

We shall, therefore, receive at Hofwyl only those children for whose purity and truth, and simplicity of character, we are furnished with the most satisfactory assurances, as well as for the co-operation of their parents in the accomplishment of our task. Every one that is brought to us without fulfilling these conditions will be excluded from my institutions, without regard to the distance he has come, unless substantial reasons can be given for subjecting him to a trial (quarantine) sufficient to enable us to judge of the expediency of receiving him.\*

\* In 1819, numerous applications from German students (more than forty at one time) to attend the course of agriculture, which involved similar dangers, rendered it necessary to publish a similar caution, and to exclude all who had not received their preparatory education at Hofwyl.

You will oblige me very much, Sir, by inserting this statement, or something equivalent to it, in the "Annals," and by procuring its republication in the papers which have spoken of my establishment.

I am, Sir, with great esteem,

Most sincerely yours,

EMANUEL FELLEBERG.

Hofwyl, June 13th, 1836.

I doubt not you can recall as readily as myself many instances of parents openly joining in or abetting the ridicule, and, I fear I must add, the petty deceits practised by boys towards and upon their masters; and when we consider the indulgences heaped upon children during the holidays, because (as it is acknowledged) they are so hardly off at school, it can be no matter of surprise that they regard their masters as tyrants and tormentors, whom they have a right to deceive, to dread, and to despise. I do not mean to deny that there are many persons assuming the office of educators who from character and habits are totally unfit for their calling, and that this side of the question demands reform quite as much as the other; but it may fairly be asked, "If the master be unworthy of respect,

why place under his care a child for whose training the parent is responsible to God?"

There are few English boys who go to Hofwyl wholly free from such mischievous sentiments towards the profession and character of an educator; those who have never been to school have had some communication with school-boys, and listened to the terms in which they speak of their masters. I have witnessed the ill effects thus produced, and am convinced that it is one of the greatest obstacles to the improvement of character, that it retards more or less the efforts of all the professors, and that the utmost vigilance is required to prevent the contagion of a disposition so opposed to the best principle of education — namely, the paternal character and office of the educator, and that obedience which should be given in the spirit of the fifth commandment, and of Him "who was subject unto his parents."

M. de Fellenberg, in accordance with the statements in the above letter, has frequently felt it his duty to decline pupils who, from their age and the circumstances of their previous life, have appeared likely to prove unfit associates for the children under his care. In some instances he has been impelled by the desire and the hope of doing good, to undertake the charge of some who



seemed to afford a prospect of cure, and he has occasionally been rewarded by success ; but there have been cases when, to ensure the moral safety of the other boys, he has been obliged to insist upon the removal of lads whose early habits rendered them incapable of comprehending or fulfilling the duties required of them, and whose parents would not co-operate with him in his plans for their reformation. In such cases there is *no expulsion*. M. de Fellenberg alone knows the real state of the case : every other person, often even the pupil himself, supposes that his parents have voluntarily taken him away. I have reason to believe that an equal generosity has not always been observed towards M. de Fellenberg, and that evil reports, and unfounded charges and complaints, have been industriously circulated to the prejudice of the institution and its founder, by those who have felt mortified at his decisions.

I do not know whether I have yet told you that M. de Fellenberg no longer takes any part in the special instruction. He receives every evening a report from the head master, which puts him in possession of any circumstance in conduct requiring observation ; and this report takes cognisance of the actions of the masters also. The various professors also communicate

from time to time the progress of each pupil in the several branches of study, and their observations upon the nature of the intellect. I have already remarked upon the comprehensive power of M. de Fellenberg's mind; he has also a keen insight into character, and from long habits of observation, as well as natural perception, obtains evidence and draws conclusions from those apparent trifles which make up the sum of character; these indications he regards as the guides which are to aid the educator, first in the discovery of, and next in the development of individual character.

“His great rule of conduct is to respect the individuality of his pupils. Adopting the principle, that Providence indicates the destination of a child by the faculties it has bestowed upon him, he considers the educator ought not to presume to change, according to his own narrow views, that which the Creator has in his supreme wisdom designed.” In order to carry out this principle, the evidences of that individuality must be obtained, by a careful observation of the traits which are elicited in daily life; and the pupil must be allowed the fair and honest freedom which will secure him from hypocrisy or opposition.

There must be no subserviency to systems or theories, since there can be no infallible and unique method of governing and forming a creation of such variety and delicacy as the human mind. But while a slavish subjection to system is repudiated at Hofwyl, the advantages of experience are not excluded; whatever is good in modern methods is adopted, whenever and wherever advantage can accrue from its application. M. de Fellenberg is in constant correspondence with persons engaged or interested in education; and he has at this time efficient persons travelling in various parts of Europe at his expense, for the sole purpose of ascertaining what is going on elsewhere, and of securing for the service of Hofwyl any professors or individuals otherwise devoted to science, literature, or ethics, who are likely to advance the efficiency of the institution.

The more we consider the character of the educator, the deeper grows the conviction that it should take for its example the providential care of the Universal Father: the trials and temptations of children should be tempered like the wind to the shorn lamb; the repetition of errors borne with the patience of Him who long suffered the rebellions of those who did not know his ways;

while virtue should be fostered with the faith inspired by the declaration, that "man was made in the image of God." It should cheer the arduous duties of the educator to reflect, that He who came to *save*, also came to *teach*.

## LETTER VIII.

I SIT down full of the impressions made upon me by my first Sunday at Hofwyl. The quietude of the place in the early morning was the same as the tranquillity of the country in England. We were given to understand that the Catholic service took place at eight in the morning, the Protestant at eleven, and that until that hour the boys of all the schools would be occupied. They rise an hour later on the Sunday morning, and many of them employ a part of the day in writing to their friends, a duty which is estimated amongst those acts of filial piety which hallow the day of rest. In English schools, where the parents live near, the boys usually pass the Sunday at home; at Hofwyl they write home: they are not obliged, but encouraged to do this.

The windows of some of the class-rooms of the Real Schule are opposite to those of our apartments in the Lehrer Haus, and about two hundred yards distant. The morning was very fine, and we were enjoying the calm repose of the scene,—the fertility around us, associated, as it was, with a still higher cultivation,—the distant view of the

Alps on the one side, and of the blue Jura on the other, — when suddenly the mingled voices of the Real Schulers broke upon the universal stillness. They sang a slow and simple hymn, without any accompaniment, their voices blending in the most perfect harmony. I have often listened with intense delight to the finest vocal music, but I never was more touched than on this occasion. The effect of the village sabbath-bells has been beautifully told by our poets, but this vocal ushering in of the day of rest appeared to me a more perfect emblem of devotion, cheerfulness, and brotherly love, of the “peace on earth, and good will towards men,” which was proclaimed by angels’ voices, and which it should be the high aim of every Christian education to promote and cherish.

At eleven o’clock we joined the Protestant congregation assembled in the two apartments mentioned in a former letter, where public worship is performed. At the top of the upper room is the pulpit, a plain black-marble altar, and an organ with a large closed closet, which I presume held the vessels, &c. which belong to the Catholic ceremonies. On each side were rows of benches occupied by the younger pupils of the three schools, with some of the masters, the female members of

M. de F.'s family, with the other Protestant inhabitants of Hofwyl. In the other room were M. de F., the professors, and the elder pupils of the high and real schule. The service opened with a hymn, sung by the whole congregation, and accompanied by the organ, followed by the Lord's prayer, and another prayer: a portion of the Scriptures was next read; then a discourse, or sermon, followed by a prayer and a hymn: prayer concluded the service. The whole of the observances reminded me of the presbyterian form of the Scottish kirk. The spirit of toleration is practically inculcated at Hofwyl. The Protestant and Catholic clergymen dwell together in peace, each instructing his own flock: there has not been a single instance of conversion to either mode of belief during the whole period of the existence of the institution; nor is there any evidence of bigotry or dissension.

We had been invited to dine at the Grande Maison; and having assembled in the saloon, a bell rung in the house, soon after twelve, invited us to the dining-room. The table crosses the top and occupies the sides of the apartment; at the bottom, on one side of the door, is a closet divided into small numbered compartments; these each contain a dinner napkin, which belongs to the

boy whose number \* corresponds with that on the division. On the other side of the door is the closet into which the dishes ascend from the kitchen. M. de Fellenberg sat in the middle of the cross table; his eldest daughter and some of the elder lads opposite to him; the Protestant clergyman on his right, the Catholic on his left hand. His younger daughters were surrounded by the little boys at the table on the right hand, with the head master and his wife; while on the left were seated M. and Madame E. de Fellenberg, with the rest of the pupils. Having all assembled and placed ourselves, the dinner was put on table, and one of the clergymen said grace. The food was excellently dressed, of the best quality, and ample in quantity.

Soup, beef, mutton, and veal, with potatoes, beans, peas, and lettuces, dressed in the Swiss fashion, formed our meal; after which, dishes of whipped cream, strawberries, cherries, and cakes or biscuits of pastry were served. I afterwards found that fruit was provided every day with the same unsparing abundance. I observed a dish of fish, which I understood had been taken in the lake,

\* This plan of giving every boy a number is applied to several of the arrangements; every letter put into the bureau for post has the number of the writer on the corner; the clothes are numbered, and so on.



on the Saturday afternoon, by the fishing party; the *catch* is always dressed on Sunday. I mention this as one of the trifles which attest the minute attention to all that may gratify the boys. Were they at home, no more could be done than this to please the fortunate angler. The wine stood on the table, to which the boys helped themselves as they pleased. Do not be alarmed at this liberty; although I admit there is something startling in the idea that boys may drink as much wine as they like. Although much better than the usual *vin ordinaire*, the wines served at Hofwyl are still very weak, compared to those drunk in England. The appetites are not to be destroyed, but governed; and under wise direction may be converted into a means of education. On their first introduction at Hofwyl, boys have been known to abuse the freedom granted with regard to wine, either because they think it manly, (intemperance of all kinds is often so viewed by English boys,) because they are accustomed to regard wine as a luxury which tempts to indulgence, or perhaps from mere thoughtlessness. Let me observe that there is no approach to intoxication; excess may be committed without this result. Whatever may be the cause, the propensity is immediately perceived, and M. de F. privately

points out to the boy the reasons why he should restrain his inclinations ; he explains the distinction between a rational and natural indulgence of the appetite, and its abuse ; and he cautions the lad against excess, but no restrictions are put upon him : perhaps it is necessary to repeat the caution again and again, but at table no notice is taken of his conduct. He soon perceives that his companions act rationally, and that his love of wine, real or affected, gains him no credit with them, but rather the contrary : he is not provoked by opposition or restraint to have his own way, or to practise deception ; he soon uses the comforts provided for him as a means of satisfying his thirst ; he becomes perfectly temperate, and wine offers him no temptation. This is one of the circumstances in which there is so judicious a mingling of freedom and restraint. A boy is not prohibited by laws from drinking more than is good for him, but he is assisted and guided to the acquirement of the self-control which must be obtained ere he can meet the temptations of life.

The abundant provision of fruit is considered favourable to health, and is also intended to prevent the temptation to purchase the trash which itinerant venders bring into the place. The con-

stant habit of eating something, never allowing the digestive organs to repose, is injurious to them, and has a bad effect upon the mind, since there is a close connection between such habits and those of animals. The unrestrained gratification of any appetite insensibly leads to sensuality. As there is enough fruit of the best kind to be had at dinner or supper, and sometimes at both meals, the boys have less difficulty in withstanding the inclination to eat at irregular hours. During dinner or supper, M. de Fellenberg easily discovers who has thus been unwisely indulging, since the appetite for the meal is sure to fail; and if this happens, he uses the same means as before, an appeal to the understanding, to correct the evil. If a failing appetite is not to be traced to this cause, M. de Fellenberg regards it as a sign of disordered health; and should it continue for two or three days consecutively, the medical man, who visits the establishment daily, is desired to examine into the cause.

But to return to our dinner. Conversation went on amongst all with the decorum which belongs to good society; and there was a general attention to propriety: the furniture of the table was as simple as in England, but some of the observances different. All are obliged to sit down

to table at the same moment, but each boy is permitted to rise and leave the room when he has finished his meal; because M. de Fellenberg considers that if obliged to wait until all have concluded, there will be a temptation to go on eating after appetite is satisfied, for the sake of something to do. M. de Fellenberg remains at table till the last boy has left his place. I supped with the school on another evening, and found the same order of things as at dinner, with the exception that their beverage was beer, very similar to the Indian beer now so much used in England, the hop being of a less agreeable flavour.

You are aware that Sunday even in the Protestant countries of Europe is not observed as in Great Britain.\* At Hofwyl, the afternoon, when the service of the neighbouring churches is over, is passed in innocent and cheerful amusements: walking to some place of interest in the neighbourhood with the masters, rowing on the lake, and reading, are the principal diversions of the summer; in the winter, the lads pass the

\* "The views of the German Protestants with respect to the observance of the Sabbath date from the Reformation, and great numbers maintain it as a part of Christian duty not to be subject to what they deem a Jewish institution."

evening alternately in the saloon or in the apartment of the head master and his wife.

Sunday is but too often a day of irksome weariness to children, and is long associated in their minds with a sense of ennui, very different from the thankful spirit with which the day of rest should be received.\* The best employment of

\* The following extract from a work which gives the history of the formation of a mind from boyhood to manhood, describes so vividly and truly this unfortunate ennui and tedium, that I venture to transcribe it for you, even at the risk of your being already well acquainted with it:—

“ At that time, unfortunately, I was no great venerator of the sabbath; or, at all events, my veneration was of the very darkest and most dismal hue, untempered with a single gleam of love or joyousness. There was no recreation for me in its rest; only an unquiet yawningness, a sickness of heart and stomach, a faintness of all my faculties, as though my veins were running with ditch-water; an itching propensity to be at something, without the power to gratify it. I was not singular in my antipathy. The whole herd of us, great and small, learned and unlearned, were parties to it. Of all the painful inflictions of boyhood, I know hardly any worse than that of wading through the slough of Sunday. Surely it is a serious mistake to pretend to make the sabbath sacred by making the man idle—to relieve the labours of the week by the most racking of all exhaustions, the exhaustion of listlessness. To set apart one day as consecrate to the Lord, and give that very day over to the devil, to sow in it his tares among the fruit of the week's industry; to propose to a set of boys, and to men equally destitute of all good resources, the alternative of indolence or mischeivousness; can it be that God is thus glorified, or religion honoured, or our Saviour commended to our love? But religion must have its rights; aye, I say, Amen! its own rights, and

the sabbath is a question which occasions much discussion in England: the great desideratum appears to me, to attain that happy medium which shall divest it of idleness, yet preserve its consolatory character, the restoration to the spirit exhausted by the toils and troubles of the week. The different periods of life, and the different ranks of society, require a variety in the employment of Sunday, as well as of the other days of the week: any regulation which should force all

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our affections into the bargain, in full and overflowing measure. Let it have the duty of our devotion; but when that is satisfied, let it also have the gratitude of our gladness. Multiply, if you will, your preachers; magnify your churches; do everything, as rulers are bound to do, for the growth of grace, and the union of all hearts in true religion; but then, when this is done, let the heart express itself; let nature have its course. Let the morn be ushered in and celebrated with all solemnity, but let gaiety and open gamesomeness, rather than secret debauchery, have their share in the after-day. So much for children; and the same rule is a reasonable one for the poor man—the daily labourer: as for his rich neighbour, he needs no recreation; but rather the contrast of earnest exercise as a relief to his week's idleness. The ideas of the uneducated man are few, his attention feeble, the compass of his mind narrow, his judgment unpractised and uncertain; consequently his root is but seldom deep, his faculty of devotion is speedily exhausted; and so of the raw school-boy. Task him not beyond his strength; when he has satisfied God's service, suffer him, in such sports as he likes best, to fulfil the season of his amusement, lest you cloud his sabbath to dismalness, and make prayer itself hateful to him."

into one routine does not appear to me consonant with the intentions of the benevolence which established the day of rest. I have often wished we could have a service fitted to the comprehension of children.\* The minister who would devote one hour of the Sunday to so holy an office, would prevent more future sabbath-breaking than many laws will ever be able to effect. Prayer and thanksgiving would go hand in hand with the spirit of dependence, of love, and of gratitude, which are so strong in children's natures. These feelings have but to be awakened and directed: a child-loving preacher—one whose love, like that of his master, made him to know the hearts and understandings of his hearers—would secure their sympathy and attention, and make them “glad to go into the house of the Lord.”

Music appears to be amongst the most legitimate sources of gratification. I have already told you of the singing I heard on the Sunday morning, and I think I have also spoken of the monthly concerts. These are held on a Sunday evening, and we were present at one of them. We were invited to attend in the music-room at seven o'clock. The folding-doors which separate this

\* I have since learned that this has been done at Brighton.

apartment from the dining-room were thrown open, and ample space was thus afforded for the accommodation of a large number of persons. On entering the dining-room we found it nearly filled with the audience, consisting of such masters and pupils of the three schools as took no share in the performance, the wives and children of some of the masters, the servants of the different establishments, the guests then staying at the Lehrer Haus, M. de Fellenberg, his daughters, son, and grand children.

The orchestra consisted of violins, tenor, violoncello, double base, trombone, clarinet, flute, trumpet, French horn. The chorus-singers were arranged on each side of the room, a pianoforte in the midst. The bill of the concert included one of Haydn's symphonies, the movements of which were played at four separate periods of the concert; an overture, composed by the conductor, who is the chief music-master; and a violin concerto, composed and played by another music-master. The choruses were from "Wilhelm Tell," "Mosè in Egitto," and an oratorio of Neukomm. Great attention was given to the music by the audience; even the younger children were very quiet, evidently influenced by the general decorum. Although it was apparent that the music



gave pleasure, there was no applause, as M. de Fellenberg considers that the young and inexperienced can have no sound judgment, and therefore no authority to decide and approve publicly. When the concert was over, the performers adjourned to the saloon with the family and guests, and partook of tea, fruit, cakes, &c. These monthly concerts, with the rehearsals, form an admirable means of union amongst all ages and classes. I saw the son of a French noble singing in the choir, by the side of, and from the same book with, the son of a Swiss peasant. Many of the masters who were playing had been educated at Hofwyl, some of them pupils of the Rural School, whose talents, morals, and manners had raised them to these situations of trust and honour. More than 200 persons were assembled on this occasion, the inhabitants of Hofwyl, with the father of this large family in the midst of his adopted children.

## LETTER IX.

IN order to put you in possession of the routine of instruction in the high school at Hofwyl, I transcribe three Stunden, or hour, plans:— No. 1. is the course which has been allotted to an English boy of about eleven years of age, on his arrival; No. 2. to one who had been there a year; and No. 3. to another pupil, in his third year. These plans are written by the head master, upon a paper engraved for the purpose; and after having been submitted to M. de Fellenberg, each boy pastes his plan upon his closet. As the holidays were approaching, the period was drawing near when the arrangement you now see would be altered.

You will perceive that German occupies an important place in the new pupils' plan; for this must first be acquired in order to enable the English boys to receive other lessons, all instruction being conveyed in that language. As music, drawing, fencing, writing, and gymnastics do not require much verbal direction from the masters, they are carried on from the commencement. I will just add, here, that the new English pupils



## AFTERNOON.

1.	Play.	Play.	Play.	Play.	Play.	Exercising.
2.	Music.	English.	Drawing.	Fencing.	Drawing.	Play.
3.	Singing.	Fencing.	German.	Writing.	Singing.	Play.
4.	Carpentering.	German.	Music.	Study.	German.	Bathing.
5.	Gymnastics.	Supper.	Play.	Gymnastics.	Gymnastics.	Play.
6.	Supper.	Play.	Supper.	Supper.	Supper.	Supper.
7.	Play.	Play.	Play.	Play.	Play.	Play.

No. 3.

## MORNING.

6.	Mathematics.	Mathematics.	English.	Mathematics.	Mathematics.	Greek.
7.	Religion.	German.	Study.	Religion.	German.	Study.
8.	Ancient Geog.	Latin.	Latin.	Latin.	Latin.	Germ. literature.
9.	Study.	Drawing.	Greek.	Study.	Drawing.	French.
10.	History.	Geography.	Physica.	History.	Geography.	Physica.
11.	Bathing.	Bathing.	Bathing.	Bathing.	Bathing.	Carpentering.

## AFTERNOON.

1.	Play.	Play.	Play.	Play.	Play.	Military exercise.
2.	Carpentering.	Greek.	Drawing.	Carpentering.	Carpentering.	Play.
3.	Fencing.	Study.	Fencing.	Drawing.	Greek.	Play.
4.	French.	Carpentering.	French.	French.	Fencing.	Bathing.
5.	Gymnastics.	Gymnastics.	Play.	Gymnastics.	Gymnastics.	Play.
6.	Supper.	Supper.	Supper.	Supper.	Supper.	Supper.
7.	Play.	Play.	Play.	Play.	Play.	Play.

receive their religious instruction from the head master, who speaks English, and the little children from the daughters of M. de Fellenberg, until they are sufficiently advanced in the German language to join the classes. The evening retrospect is also separately given, because the boys who cannot comprehend what is going on would acquire a habit of inattention, and the pupils generally would be inclined to look upon the assembly as a mere matter of form. For the same reason, the new comers do not attend the Sunday worship, but, with a master who speaks English, join in prayer and reading the Scriptures.

The article in the "Edinburgh Review," to which I have already alluded, states that the boys commence their study of languages with the Greek. At the time this article was written there were no English boys in the institution, and the German language was familiar to most of the pupils at their entrance. I have inquired whether M. de Fellenberg still retains his opinion respecting the study of Greek, and I find his conviction remains the same; namely, that where children, even of a tender age, exhibit sufficient capacity, the best mode of tuition is to commence with Greek, and after-

wards to proceed to Latin, and the languages thence derived. He pointed out the danger which might be apprehended from a familiarity with mythology; adding, it was to be avoided by a comparison between the best portions of the Greek and Roman classics with the Christian revelation: such a combination, when judiciously treated, has been found to confirm and even forward the effects of religious instruction. He candidly admits that there have been instances where the practice of commencing with Greek has not borne out the theory, and that certain minds, which at first appeared sufficiently powerful, were found incapable of pursuing the classical course. It has also occurred, that even when the capacity of the pupil was fully equal to the comprehension of so extensive a system, the time devoted to his education was insufficient. There have been cases (such as the death of parents, for example) when pupils were withdrawn from the institution before they were sufficiently prepared in Latin to continue their studies elsewhere: such accidental circumstances have given rise to an opinion that Latin is neglected at Hofwyl. It has, therefore, been decided to commence the study of the ancient classics with Latin, and thence to proceed to Greek. Some

pupils have remained only long enough in the institution to acquire the modern languages; and their education has thus, to the regret of their instructors, been left incomplete.

The professor who undertakes the classical and historical department enjoys a high reputation for attainments, ability, and experience. De Feltenberg does not profess to make a classical education his first object; but the institution possesses ample means of conferring sound classical instruction, provided the pupils are sent early enough, and remain long enough to go through the complete course of education. It must be remembered that German has first to be acquired; and when we consider how many years are employed in English schools in the study of Latin and Greek only, the proportion of time required for *all* that is done at Hofwyl really appears inconsiderable.

I wish to direct your attention to the arrangement of the occupations. You already know that they change every hour. The hours marked study, denote the time given to the preparations for the ensuing lessons, so that in many instances, although one hour only appears to be devoted to a particular pursuit, it in fact receives two hours' application. You will also conclude

that some modifications would be necessary for the winter term. The gymnastics then take the place of the bathing; and as the opportunities for out-door exercise are less than in summer, there is more mental employment. Dancing is substituted for fencing; a master from Bern attends, and there are monthly balls.

The number of hours devoted to each occupation is considerable, when we take into account that the holidays do not occupy eight weeks in the year. There is one month's vacation in August; about ten days at Christmas, two or three hours in the morning being employed; about a week at Easter; and some few festivals (the particular dates of which I do not remember). The certainty of what is to take place tends to maintain a tranquillity of mind, to prevent the craving for excitement, and the unsettled feeling which mars the continued and regular efforts so beneficial to the young.

If you refer to the order of the occupations, you will find that the severest mental exertion takes place in the early part of the day; and the nature of the consecutive employments varies so as to call successively into activity the different mental faculties, and afford them alternate exercise and repose, while mental application neither



immediately precedes nor follows a heavy meal. The breakfast is served immediately upon rising, and the supper is eaten three hours before bedtime. All these regulations are in consonance with the laws of health. Dr. A. Combe's work on "Physiology as applied to Education" is now so universally known, that it is only necessary for me to remind you of the importance of maintaining a healthy constitution, and thus indirectly to nurture a healthy, moral, and intellectual condition.

M. de Fellenberg may claim the merit of carrying these principles into action from the very commencement of his undertaking. In England we are tardily and partially adopting them; but we are yet very far from adopting them as an important and necessary part of a system of education.

The operation of another great principle is provided for by the regular arrangement of employment. M. de Fellenberg would have every hour occupied, so that evil shall not find opportunities for development: a mind, if not active for good, is active for evil. Most truly has it been said of industry, "that it quickens, and cheers, and gladdens every moment that it occupies, and is the mother of many virtues when it

has once grown into a temper of the mind, and the nursing-mother of many more." And if a mind be inactive, it must not be left to its own stagnation; it should not be listless even in its pleasures. During the hours of recreation, the pupil is at liberty to amuse himself as he likes; but he is surrounded by incitements to innocent and healthful occupation. There is ample space for active games in the manège in bad weather, in the air in dry weather, in the bosquet in hot weather. There are also the gardens, and the cabinet-makers' shop; besides books, musical instruments, and rooms free from interruption. A boat of very safe construction is kept upon the lake, and parties are allowed to use it in turn under the care of a master. On a Saturday afternoon (which is a half-holiday), those who are fond of the sport are permitted to fish from the edge of the lake. There is a billiard-table in the Lehrer Haus; the elder boys have occasional permission from M. de Fellenberg to play. The game has in itself no injurious tendency, though it is liable to abuse. Accuracy of eye, and dexterity of hand, with the nice measurement of distance and of force, so necessary in more important operations, are by its means pleasurablely acquired. It may not altogether shut out the

effects of chance; but, as a game of skill, it takes rank after chess, and, like chess, has a wholesome effect upon temper, forethought, and integrity. As in the case of wine, the habit of using and considering the gratification aright, assists in diminishing the temptation to excess. The old saying, that "stolen pleasures are sweetest," is not without truth; for the prohibition itself arouses the spirit of opposition or of enterprise inherent in some natures. If pleasures, in themselves innocent, are permitted under rational and fair regulations, the excitement which may attach to the *stealing* them is done away with, since there is no longer any merit, real or imaginary, in the theft.

You have not yet been introduced to the cabinet-makers' shop. You will observe that a certain time is set apart for cabinet work: the use of tools calls into action those faculties which mere intellectual and physical activity leave unemployed; or rather, perhaps, exercises them in a fresh direction. Dexterity, neatness, perseverance, patience, and that energy of purpose which impels to the completion of an undertaking, are all at work; while an indirect mental advantage is also obtained. The results of intellectual application are nearly always remote, and the evi-

dences of attainment present themselves very slowly to the learner. I have often observed that this remoteness will throw a child into despair, while others will be discouraged because they have so little experience of the utility of their efforts. When engaged upon the cabinet-work, filial and home affections are predominant; the work is intended for some beloved relative, or distant friend, and the satisfaction of presenting an evidence of industry is amongst the safe stimulants to exertion.

At my first visit to the cabinet-makers' shop, I saw some beautiful specimens of industry and taste in the work-boxes, writing-desks, dressing-cases, &c. made by the elder pupils. They receive instructions from a workman whose moral character and propriety of manner and conversation are as much to be relied upon as his skill. It was pleasing to hear the encomiums bestowed by the youngest, or the least dexterous, workmen upon the superior productions of their more skilful companions; and still more so, to watch the expression of the countenances of the group who showed me their work, when pronouncing the names of dear friends and relatives for whom their boxes were destined. This is one of the means of

preserving the ties which bind them to home and its inmates.

These are the immediate effects of the employment in cabinet-work; the future benefits are as valuable. Scientific and mechanical pursuits frequently demand the making of nicely adjusted models or machines for philosophical experiments and observations: he who can construct them himself, or who understands all the technicalities, has an infinite advantage over one who is practically ignorant of the work he requires. And again, the man of leisure is often in need of resources; the learned have not unfrequently found their books to be but "tedious friends;" the tired mind of the student wants some better relief than idleness; weather may disappoint the sportsman, and the relaxations of society are not always at command: at such times, a mechanical, yet elegant pursuit would be most valuable. I believe you can recall, as I do, instances where such an accomplishment has proved a relief even in sorrow; but how many more could we not name, where it would have been a defence from the tedium of ennui, and the small and great vices which idleness, rather than inclination, has induced. I was much struck by the remark made by an English officer, when examining some of the boxes

made at Hofwyl. "Would," he said, "that I had been taught to do this! I could then have employed the many hours which have hung so heavily on my hands. I never was a reader, and the Latin and Greek they crammed me with have been of no use to me." I ventured to remark, he might have valued the Latin and Greek more, had he been provided with other resources: neither did it appear a just conclusion that the one attainment must necessarily exclude the other.

There is one point connected with the education at Hofwyl which is peculiarly worthy attention. I allude to the advantages derived from the number of the masters, and the consequent variety of occupation. He who professes but one or two branches of education is more likely to be master of his subject, than he who grasps at many. All great seminaries of learning are conducted upon the principle of a division of labour; and although elementary education does not demand the same profound acquirement, there can be no doubt that better results would be obtained if each department of instruction were consigned to a different individual.

The change of room and of occupation secures a renewed activity of mind; its elasticity is restored by the short interval of freedom allowed between

the lessons, and by the entering upon a new train of ideas, for the faculties are not fatigued by occupation so much as by being too long employed upon one subject. A variety of masters has also this good effect: I will presume upon no unfrequent occurrence, — the inaptitude, dullness, or idleness of a pupil during a given study; and, I might even add, the sort of oppositiveness, the repulsion, which two minds sometimes excite in each other, or the caprice and listlessness which trifling physical ailments occasionally engender. A boy may begin the day under one of these unfortunate influences, and during his first lesson incur disapprobation; if he have the same master during the greater part of the morning, both continue under the first impressions. All who understand anything of the business of education are aware how difficult it is for the teacher to control himself so far as to forget the offence which has troubled him: a bad translation augurs ill for the Greek declension, and a blotted copy-book forebodes false quantities; it is almost impossible to go through a new lesson without a recurrence to the old offence, and the pupil himself is depressed by the difficulty of overcoming the ill impression he has already made, and is aware that, having commenced badly, the chances are

against him all the rest of the day. Where the master is changed, the faults committed during one lesson are not carried on to the next; the pupil begins again with the cheering consciousness that the course is clear before him, while the master escapes the danger and the suspicion of committing an injustice.

No mind is equally apt at all times and for all studies; a boy may be quick at language, and dull at figures, or the contrary. At Hofwyl he is not obliged to give half his hours of study to a pursuit for which he knows he will acquire but little credit; and he has also the certainty that his ability will not be measured against that of another boy, but that the amount of his industry, rather than of his success, will be calculated. The instinctive emulation which belongs to the human character cannot and ought not to be withdrawn: it leads the pupil to feel, that if he is not equal to a certain class-fellow in one department, he can beat him in another; and the consciousness of the possession of some one excellence encourages him to apply his energies to overcome his defects. His self-esteem is never crushed; he knows that at the end of the day the balance will not be against him, if he have only the perseverance exacted of all. There are no lucky hits which



are to dispossess him of rank in a class ; no artificial stimulants, no envyings, no fears or complaints of favouritism, no apprehension of toil and industry bestowed in vain ; for there are no prizes, no places taken and lost. If it be found that a boy, from his mental constitution, does not improve in any one department, while classed with lads of his own age, he is removed ; and should there be no class with which he can be associated advantageously to himself, he is taught alone. *The boy is not fitted to the instruction, but the instruction to the boy ;* and this care extends to every part of the education ; nothing is spared that is needful to the successful training of the individual.

I subjoin the list of books used in the schools, and the course of classical instruction, as detailed by Mr. Woodbridge : —

#### GERMAN LANGUAGE AND LITERATURE.

The grammars of Theodore Müller, Becker, and of Wurst ; the works of Schmid, Campe, Honwald, Schubert, Jakobs, Krummacher, Engel, Humboldt ; selections from Lessing, Chamisso, Uhland, Schiller, Herder, Gœthe, Richter, Klopstock, Oltrogge, De Pütz, Reclamy, De Pölitz, Wackernagel, Götzinger, Kurz, Wachler, Koberstein, Pischon, Scholl, Gervinus, Eitner, &c.

## FRENCH LANGUAGE AND LITERATURE.

Fenelon, Barthélemy, Florian, Voltaire's Charles XII., selections from Bernardin de St. Pierre, Racine, Corneille, Lamartine, Chateaubriand, De Noel, Laplace, Orelli, Vinet, &c.; La Harpe, Tissot, &c.

## GEOGRAPHY.

The works of Ritter, Rougemont, Cannabich Jeune, Berghaus, Raumer, Volger, Schacht, Blank, Roon, &c.

## MATHEMATICS, INCLUDING ARITHMETIC, ALGEBRA, GEOMETRY, AND TRIGONOMETRY.

The works of Diesterweg, Heuser, Reynaud, Bourdon, Meier, Hirsch, Lefebure de Fourcy, De Veley, Legendre, Cagnoli, Biot, Bung, Lacroix, &c.

## NATURAL HISTORY.

The great work of Bischoff, that of the celebrated naturalist Oken, with those of Blum, Bronn, Leonhard, Leuckart, and Voigt (the latter publication has already reached sixty-eight volumes); the great Atlas of Natural History and of Anatomy published by the University of Bonn;

Hegetschwyl's Collection of Plates for the Study of Botany, and those of Schinz for Zoology.

#### PHYSICS.

Gehler's great work, with that of W. Eisenlohr.

#### CHEMISTRY.

Gay Lussac, Dulong, Thénard, Dumas, Mitscherlich, Schubler: the latter has treated of chemistry in connection with agriculture. The works of Dr. Justus Liebig are eminently serviceable; and Graham's Chemistry, translated by Dr. Otto, is also used.

#### HISTORY.

The works of Bredow, Becker, Schlosser, Korstüm, Raumer, Rotteck, Niebuhr, Johann de Müller, Ségur, Sismondi, and G. de Humboldt, with the best English historians.

In addition to the classical authors enumerated by Mr. Woodbridge, the following are in use: The dictionaries of Kärcher and of Rost, Buttmann and Zumpt's grammars, and the works of Jakobs, Döring, and Ellendt.

\* Six years is considered as a proper period for

\* I transcribe Mr. Woodbridge's sketch of the system adopted in classical instruction.

the study of the Greek and Latin languages; the two first to be employed in Latin, the four last in Latin and Greek united. In both languages, three or four months are first spent in a thorough study of the inflections and forms of words, not in the abstract barely, but with exercises in brief phrases, both written and spoken. It is the aim to make pupils learn rules by *discovering them themselves*, in a series of examples which are given, rather than by committing them mechanically to memory. No classical author is taken up as a regular study until after eight months or a year spent in elementary exercises. The following are the general principles which direct the course of instruction. Care is taken to produce interest and animation in every part of the course; and, for this purpose, no branch of classical study is pursued so long and monotonously as to make it tedious. About half an hour of every recitation is occupied with grammar or composition, and half with translation.

Reading is of two kinds—slow and rapid; the former being designed to afford time for illustration, and the latter to give scholars facility in translation.

*All allusions to history, geography, mythology, or antiquities, are carefully observed and ex-*

plained; not only as a means of conveying the knowledge necessary to understand the author, but in order to interest the pupil. The walls of the classical recitation room are covered with maps, plans, and figures, for illustrations of this kind, as well as with tables of grammatical forms.

No author is read in course; but those passages only are selected for translation which will interest the pupil: every thing of an immoral tendency, or calculated to excite the passions, as in some portions of the "Eclogues," and in the account of Catiline's wars, is carefully avoided.

*The comparison of forms of sentences and of words with each other*, and with those of other languages, is deemed a rich source of illustration and interest. In pursuing this course, however, pupils should not be wearied with questions, and exercised on forms, with which they are already familiar, but only on those which are difficult.

*Logical analysis* is found to be another important means of instructing and improving pupils. For this purpose, the train of thought, and the course of argument, of the author studied, is examined, and pupils must be made to recapitulate. Beauties may be pointed out to them, and must be when they are not perceived by them; but in

general, ideas should rather be elicited than communicated.

Latin, being an easier language than the Greek, and consequently being better adapted to the capacities of boys, is studied first. It is usually commenced when they are eleven years of age. The plan of the Latin course at present pursued in the institution at Hofwyl, as taken from the documents prepared by the professors, and approved by Fellenberg, is as follows :—

Instruction in this language should be divided into four courses, where the circumstances and distribution of the pupils allow it.

1. Elementary instruction and reading.
2. Livy and Sallust.
3. Selections from Cicero and the poets.
4. Tacitus.

The instruction in Latin embraces three subjects, viz. Grammar, Reading of Authors, and Practical Exercises. These subjects should be continued through every division of the course in connection with each other, and they demand the undivided attention of the teacher.

I. *The first or elementary course* should occupy two years, with the following subdivisions in regard to the distribution of studies.

*The first subdivision* is the preparatory course, of one year.

*a.* Grammar and forms of words studied, and carefully committed to memory. Continued application made in oral and written translations from their mother tongue.

*b.* After six alternated months, these exercises should be with translations from Latin into the mother tongue, either from sentences dictated, or from books in the hands of the pupils.

*c.* Practical exercises, more extended, and embracing retranslations of passages already chosen. To translate freely selected passages would yet be too difficult.

*The second subdivision* of the year is devoted chiefly to reading.

*a.* Reading.

Reading selections from Cæsar's Gallic War.

Lib. I. 1—29. Invasion of the Helvetians.

30—54. War against Ariovistus.

III. 1—6. Attack of the Valais.

IV. 1—19. War against the German Emperors.

20—36. First landing in Britain.

V. 8—23. Second landing in Britain.

VI. 11—20. Description of the Gauls.

21—24. Description of the Germans.

*b.* Grammar. Repetition of forms. Syntax.

c. Practical exercises from Döring, in reference to Syntax.

II. *The second course*, of one year and a half, should be spent chiefly in reading Livy and Sallust.

*The first subdivision*, of one year, should be spent chiefly in the study of Livy.

a. Reading. Livy.

b. Grammar, repetition of Syntax, with farther extension and investigation of particular rules. The essentials to be dictated by the teacher. *Prosody begun*, and practised from Döring's Exercises. Free extracts from ancient writers are made use of for this purpose. Extempore exercises.

*The second subdivision*, to Sallust, one half-year.

a. Reading. Sallust's Jugurthine War begun, and Livy pursued more rapidly than before.

b. c. As in previous subdivision.

III. *The third course*, of two and a half years, should be occupied with reading of Cicero, with Virgil and Horace.

*First subdivision, one year and a half.*

a. Reading the Orations of Cicero, especially the four orations against Catiline, with ap-



propriate passages from Sallust for illustration: this last should be private exercises.

1. Catiline's speech to the conspirators. 2. Three first orations of Cicero. 3. Cæsar's speech in the senate. 4. Cicero's fourth oration. 5. Catiline's speech in the senate. 6. Catiline's speech to his army.

After these are read, other orations must be chosen, for Muræna, Varro, &c., and last, the oration for Roscius. In the last six months select passages from Virgil's *Æneid* should be explained.

*b.* Grammar, continuation and extension of Syntax. Comparison of synonymes. Rules of the particles. Prosody repeated from time to time.

*c.* Exercises, consisting in a continuation of translations from the mother tongue, and from old writers. Original compositions in Latin whenever the pupils are capable.

*Second subdivision, one half-year.*

*a.* Selections from Cicero's Letters, from Virgil's *Æneid*, and, for the sake of change, from the *Georgics*. The lessons from poetry and prose to be equal in number.

*b. c.* As in second subdivision.

*Third subdivision, one half-year.*

a. Rhetorical and philosophical writings of Cicero. Extracts from Cicero de Oratore, de Amicitia, de Senectute, de Officiis. Selections from the Odes and Satires of Horace also studied.

b. c. As before.

IV. *The fourth course*, of a year and a half, is devoted to the reading of Tacitus, and continuation of Horace.

a. The Agricola of Tacitus, and some part of his Annals, are read and thoroughly explained. In addition to these, the epistles of Horace, and his De Arte Poetica, are read.

b. Grammar, and the most difficult portions of Syntax. Latin style.

c. Exercises upon original and peculiar phrases. Metrical exercises and investigations of the philosophy of the Latin language.

The period assigned to the study of Greek, in connection with a regular course of other studies, is six years, four lessons weekly. It was formerly studied at Hofwyl before the Latin, but is now deferred, as being too difficult for the first effort of an immature mind. The following is an outline of the method of instruction pursued:—

The period of study is divided into two principal courses —

1. The *elementary course*, of four years, in which the forms occupy the attention chiefly.
2. The *higher course*, in which Syntax is the principal subject of study.

*Elementary Course — four years.*

*First division, one year and a half.*

*First subdivision.*

Three months of exercises in phrases and forms, including *quantity* and *accent*, confining the attention to essential points, and directing it towards a preparation for Homer.

*Second subdivision, one year and a quarter.*

*a. Six months.*

1. The *Attic forms*, excluding all poetic forms, with references to Buttman's small grammar, and translations out of the mother tongue.
2. The principal *rules of quantity* and *accent*. The accents should be employed in the written exercises.
3. Examples for translation should be extracted as much as possible from Homer, and particularly from those portions which are to be read later,
4. These Homeric phrases should be committed to memory, as a preparation for the study of Homer.
5. The examples themselves should also be

according to the pure *Attic forms*, without reference to poetical and secondary forms.

*b.* Three months.

1. When well acquainted with the Attic forms of declension and conjugation, the pupils should be introduced to the poetic forms, according to the methods of Thiersch on the Homeric dialect, in his new grammar. The contents of this essay should be rendered more tangible to the pupil by means of tabular views of the forms and variations in juxtaposition, which should be placed in his hands.

2. He should then be introduced, by a short account of the *measure* of Homer, to the scanning of his poems, with illustrations by means of other examples.

The pupil is thus prepared with a more extended knowledge of Homeric words, and of poetical variations, for the study of Homer itself.

*Second division, one year and a half.*

The second division of the elementary course is spent in reading *selections from the Odyssey*, which is much preferable to the *Iliad*, on account of its simplicity.

1. A series of selections must be made from the *Odyssey*, embracing the principal events of the lives of the heroes (without the episodes), and

forming, as it were, an interior Odyssey, to avoid unconnected reading. Selections from ten or twelve books, read in a thorough manner, on this plan, will enable the pupil to understand this author well.

2. In addition to the exercises of language and thought connected with this reading, *particular lessons* should be devoted to the *forms of the language*, and *translations from the mother tongue into Greek*. But the translations should always, at every period of the course, be in the Attic dialect.

3. The instruction in accents must be repeated and extended, and applied in the practical exercises.

The greater part of the time should now be devoted to the Odyssey, which may properly be done if the foundation has been well laid in the first course. There should be six lessons weekly; four of Homer, and two of grammar.

*Third division, one year.*

Select portions of Herodotus and the Iliad.

*First subdivision, one year.*

Herodotus exclusively. Select portion — from the Persian war. The battles of Marathon, Thermopylæ, Salamis, Platea, and Mycales afford such materials for choice.

This should be preceded by an introduction, comprising *notices of the life of Herodotus*, and the peculiarities of the new Ionic dialect. The exercises in forms, accents, and writing should be continued. Syntax should be occasionally but thoroughly explained, and *practised upon*. The scientific development of the principles of all the Greek dialects will be reserved for the second course.

*Second subdivision, one half-year.*

The study of Herodotus is continued, in connection with the *Iliad*.

1. The lessons should now be divided between *Herodotus* and the *Iliad*, in order to continue the study of poetical language, and also to complete the study of Homer. Selections are made and studied, as in the *Odyssey*.

The regular reading of Homer is now to be completed, and the scholar of good capacity enabled, either as holiday or private exercises, under the direction of the teacher, to study particular books, or to read the whole for himself.

2. The *grammatical exercises*, heretofore begun, will be continued. In returning to Homeric studies, some written exercises in poetry may be added, merely with the view of fixing the rules of

Prosody in the mind of the pupil, by practical exercises.

*Higher Course — three years.*

The Greek literature developed itself in the following order: Poetry, History, Oratory, and Philosophy.

The course of instruction in the language should follow as much as possible the same order. The first course does this in effect, with regard to history and poetry. The authors should be chosen among the Attic writers to complete the second course, and arranged according to their subjects, as follows:—

*First division, two years—History and Poetry.*

*Second division, one year and a half—Eloquence.*

*Third division, one year and a half—Philosophy, if thought advisable.*

*First division, two years.*

Attic History and Poetry.

*First subdivision, one half-year.*

Selections from Xenophon. Syntax.

1. Selections from Xenophon's historical writings. Perhaps Matthiæ's Chrestomathy may here be useful. This author is important, in part as furnishing occasion for instruction in Syntax, and in part as an introduction to Thucydides. The

Anabasis seems too easy, after Herodotus, and too difficult in comparison with Thucydides; and selections may, therefore, best be made from other portions.

2. In the lessons of grammar, the most rigid course of Greek Syntax should be followed. The extent and contents of the syntactical system should be described, as well as the consequences of particular rules. The rules should be illustrated by appropriate examples; and as Syntax is now introduced for the first time, the number of lessons in parsing should equal those of reading.

*Second subdivision, one half-year.*

Thucydides alone.

1. Selections from the historical portions should occupy three or four lessons weekly.

2. Syntax and writing, with occasional repetition of forms, may fill up the time.

*Third subdivision.*

Thucydides, with a tragic poet.

1. Thucydides, two or three lessons.

2. Introduction to tragedies. Origin and cultivation of the Æschylus and Sophocles more particularly examined. Practical preparation and exercise.

3. Selection from tragedies. Æschylus. Battle



of Salamis. Description of the shield. Prometheus. Chorus of Eumenides. Sophocles, Electra. Oedipus. Particular chorus. Philocletus, for private reading.

4. Syntax and writing continued.

*Fourth subdivision.*

Tragic Poets alone.

Æschylus and Sophocles, three or four lessons weekly.

*Second division, one half-year.*

Attic Eloquence. Selected speeches from Thucydides and the Philosophy of Demosthenes. Syntax exercises.

*Third division, one half-year.*

Philosophy. If the advances made by the pupil, and other circumstances, render it desirable, half a year may be spent in studying some of the smaller works and divisions of Plato, which present the last days and death of Socrates.

## LETTER X.

DURING the last fortnight, two young men have been at Hofwyl on their wedding tour; both old pupils, but quite unconnected with each other, who have brought their brides to visit the scene of their boyhood. Their reminiscences of that period must be pleasant, or they would scarcely choose such a time to renew their acquaintance with M. de Fellenberg and the institution. In one of these cases, the parties only stayed a day; in the other, they remained more than a week; and we have had the pleasure of witnessing many kindly recognitions between some of the professors and their pupil, and the renewal of many boyish pleasures. The evening before last we had a concert in the saloon, in honour of the visitors, music being amongst their many accomplishments. All the pupils of the high school, and several of the masters, were present: some of the pupils performed, and, large as our party was, we were associated like the members of one great family. True, our complexions and our language were equally various: German, Swiss, French, Italian, Spanish, and English tongues mingled in amicable

confusion ; but though they uttered such different sounds, our voices and hearts were in harmony. How different the sentiments of these youths towards their brethren of other lands, to those in which we were reared ! when we heard foreigners, and especially Frenchmen, designated as something akin to noxious animals, who were to be slaughtered, despised, and hated — when bonfires blazed, bells rang, and congratulations were exchanged upon the news of a victory which had consigned thousands to destruction, to privation, and to grief. In such a community as Hofwyl, national prejudices find little place : while the love of country is nourished, it does not exclude the universal charity and friendly feeling which allow all men to be brethren, wherever they may be born, and whatever language they speak. Neither are its members likely to run into the opposite error, of admiring all things that are foreign, simply because they are so, while the productions of their own country are treated with contempt. If the defects of national character are perceived, its virtues are also acknowledged. The English lad who boasts of his supremacy in the gymnasium, and laughs at the heavy, phlegmatic awkwardness of the Swiss, acknowledges the poetical character of the German, and the

economical, contented disposition of the Swiss, with the same candour he exercises in comparing the sublimity of the Oberland with the calm repose of an English landscape; and when he visits the scenes where they struggled for, and achieved, their freedom, he sympathises with their enthusiasm, as a member of a free state.

And this superiority of the English over the Swiss, in point of dexterity, reminds me of the respect for physical power, which no doubt exists in all seminaries, but which at Hofwyl exhibits itself more openly and avowedly, because physical exercises form a part of education. Great strength in school-boys is but too often allied with tyranny: here, the strongest and most active lad is an object of admiration, not of fear, for his power is never made a means of oppression and cruelty; on the contrary, his companions feel a confidence in him which makes them happy to have him for the leader of their gymnastic class, their associate in their games; it is even something to be his opponent; while his prowess during the monthly tour, and the aid he has given to the weary, the weak, or the timid, is duly estimated.

Many of the masters go through the gymnastic exercises with the pupils; and it is certain that the tallest, strongest, and most active among the

former obtains at first the greatest amount of admiration: after a while, moral and intellectual supremacy receive their greater meed of respect; but even these are increased in value when accompanied by physical power. Once a month the masters and the pupils of the highest gymnastic class go through the most difficult exercises: the other classes usually attend, when they watch the failures and success of the athletes with much interest, and exhibit a very critical acquaintance with the practice.

The effects of what I have before spoken of as the "instinctive emulation" which belongs to human nature, are very apparent during these tests of skill and strength, more so than is possible in intellectual rivalry. The various exercises follow each other in regular succession, and each pupil goes through the same feat, whether of jumping, leaping, vaulting, or swinging with the arms — (you must forgive my want of the technicalities). We have been present at several of these athletic efforts, and witnessed feats, such as attract public notoriety in England, performed with the modest confidence of power. There was neither boasting nor any endeavour to depreciate: any extraordinary success was met by a murmur of approbation, and a bold endeavour was appreciated,

even if it missed its aim, while a hearty laugh greeted an awkward failure: there was no wish to crush another, or to rise upon the failure of a competitor; and this universal feeling was made more evident by the anxiety with which each individual is watched during any difficult or dangerous attempt, and by the precautions used for the general safety. Each pupil, when his turn was over, took his station on the spot where he could render most effectual assistance; and there was always somebody ready to break the force of a fall, or to prevent an unlucky slip; while the most experienced lent their counsel and aid. We may fairly presume that these generous sentiments of honest, healthy emulation are extended to all their pursuits; indeed I can aver, that during our stay at Hofwyl (and we are daily spectators of the sports, and present at some of the lessons), we have not heard a dispute, nor observed any mark of violence, oppression, or injustice. I will not say that these never occur, or that there are not dispositions which, if left without the habitual restraint which characterises the discipline, would indulge in tyranny; but the general feeling is against them, and they are not only condemned by the masters, but discouraged by the public voice. Faults of character and

mental incapacities are perceived, foibles are quizzed; all must bear and forbear, but none must be oppressed or persecuted. The constant superintendence prevents the indulgence of tyrannical inclinations, where they exist, and shuts out the example they would give; while the constant repression they meet, with the encouragement given to more virtuous sentiments, go far towards establishing the necessary and important habit of self-control.

The gymnastic lessons for the younger classes are conducted with great care: a leader is appointed from the highest class, and he, having gone through the exercise which is to be practised, stands by each individual as he follows in turn, ready to catch him if hand or foot fail. Only one boy is permitted to take the exercise at a time, and masters are always in the manège, giving a general superintendence.

Some of the minor arrangements are conducted by a body called the Hausrath, which is elected by the boys themselves, from the different classes, each class sending its representative to this parliament, which chooses officers, and, amongst others, a treasurer, who has the charge of the common fund, to which each boy contributes a weekly sum. This sum pays for broken windows, for balls and

all such general playthings, for the repairs of the apparatus of the gymnasium, for any travelling exhibition which the boys wish and have permission to see, and, lastly, it contributes to charitable objects. Some of the hausrath are appointed to inquire into cases of distress in and about the neighbourhood; and having made a report, the body determines what aid shall be afforded. The hausrath also appoints officers to the regiment, and persons to take charge of the apparatus of the gymnasium and of the arms; it also names the leaders of the gymnastic classes; and it takes a part with the masters in determining the different routes for the summer journeys, M. de Fellenberg himself pronouncing a final judgment.

The universal courtesy is a striking feature of the manners of the place. We never meet any of the inhabitants, in whatever station, without a recognition by lifting the cap, or some friendly greeting; and this is not a mere civility to strangers, but a habit practised by all, and towards all. I must also give you an example of the effects of the conscientious discipline, if I may be allowed so to term it, practised at Hofwyl. There are no walls, no hedges, no boundary marks, except one low hedge round the château garden, which skirts the road from Buchsee to Siedorf, but the gates



are unlocked, and the pupils are free to pass through. The limits to which the boys may go, are known to them, and this is enough. If they desire to pass beyond these to any reasonable distance, they have but to signify their wish to one of the masters, who is authorised to give the required permission, which is refused only when there is a specific objection. The crops grow close to the road, unprotected by any hedge or railing, but they are perfectly uninjured, although continually passed by the boys. Every small border of grass remains untrodden. All agricultural produce, if not really of greater value in Switzerland than in England, appears to be so considered, and the respect paid to it (at Hofwyl) is proportionate. Not many hours after our arrival, one of the new-comers was heedlessly walking on a grassy ridge, instead of on the path. "Only let them see you," cried —, pulling him off. "You don't yet know how precious even a blade of grass is here! We take care of every thing; nothing is wasted; and when you have been here as long as I have, you'll know the reason."

On another occasion I was entreated to interpose my authority to prevent a little fellow (not a pupil) from pursuing a cat who had hidden herself in the corn, about a yard from the road-

side, opposite the Lehrer Haus, not from any apprehension of his incurring a reprimand, but simply because the corn was too valuable to allow even an ear to be wasted. These anecdotes, trifling as they may appear, confirm Mr. Woodbridge's remark, that "the labour necessary for the acquisition and preservation of property serves to show them its value, and to inspire a respect for that of others." Those pupils who by the circumstances of birth are not called upon *to labour*, are yet instructed, by all that goes on around, that there is no disgrace attached to the employment of the labourer: they perceive that the tiller of the earth is not necessarily an ignorant slave, but a being that may be taught to understand the processes which he is promoting and assisting, and that upon the results of his skill and industry, foresight and patience, mainly depends the comfort of the community. The boys of the high school have frequent opportunities of observing the results of careful honest industry, and of learning by experience the mutual dependence of the various classes. The remarks made by the Edinburgh Reviewer on this portion of the subject, in 1808, apply equally well at the present moment; and that they do so apply, after an interval of twenty-three years, sufficiently proves the

soundness of a scheme which combines the education of the poor and the rich :—

“ The connexion between the seminary for the poor, and the academy for the upper classes, consists in the pains constantly taken to inculcate upon each their relative duties towards each other. The pupils of the academy, whatever be their rank or wealth, are sedulously taught that their first duty is to use the means which Providence has placed at their disposal in a way likely to prove beneficial to the less fortunate members of the community. The real good of the poor is consulted, and not their temporary relief ; the task of maintaining them, or teaching them to obtain a maintenance by industry and frugality, is prescribed to the rich, and not the momentary gratification of compassionate feelings. This charity may truly be said to bless the giver as well as the receiver ; it requires only his care and attention, without diminishing his resources ; and the objects of it are rendered valuable to the community, happy in themselves, and grateful to benefactors who have made them at once industrious and independent.”

Dr. Scheidler, Professor of Theology at Jena, in a work called “ The vital Question of Civilisation,” treats the establishments at Hofwyl at length :

he views the system as seriously connected with the present and future well-being of Europe ; his sentiments on the advantages of seminaries for all classes are well worthy of observation, and they shall conclude my letter : —

“ If the life of that great and good man, the Emperor Alexander, had been spared, it was his intention to have established in Russia, an institution corresponding in all its parts with that at Hofwyl, where, by assembling seminaries for all classes upon one spot, each could have been taught its own duties, and made to comprehend the mutual duties and interests of the others. Each would have seen the necessity of such a distribution of ranks and employments, and the manner in which such an arrangement contributed to the prosperity and happiness of all. Here pride and baseness, tyranny and slavery, would be alike excluded ; for employment, occupation, and industry, in every degree, would be shown to be useful and honourable. In such an institution only can the young statesman have pointed out to him the actual condition of society and its various grades : here alone can he see the *stuff* of which mankind are made ; here alone can he see that every class is alike necessary and useful to the state ; that all are indispensable to

her security, and prosperity, and greatness ; and that if any of them were wanting, or trampled upon, or set aside, a serious injury would result to the community. The contrast between such a place of education for a statesman, and that which is in general use, is sufficiently striking. In the latter, he is placed entirely with those of his own rank ; he is accustomed to look upon himself and his class with a certain feeling of pride, and upon all the inferior classes, as they are called—those whom he is afterwards to govern, and whose happiness and welfare are to form the object of his future anxious life—with a degree of contempt ; ignorant, at the same time, of their value, their character, virtues, talents, wants, and rights—for rights belong to every class of men, even in despotic countries, and much more in free ones. He then passes to a higher gymnasium or university, where he is, if possible, still more separated from practical life, and more confined to the closet ; and, lastly, after many years of false views of human nature and of practical society, he has to begin the study of the facts of men, and to learn to honour and esteem those men, professions, trades, and even handicrafts, for which he has all his life felt a certain degree of contempt. Above all, he has

now to learn, for the first time (and it would be well if this were ever truly learnt), the universal brotherhood of man, that all nations are of one stock; that every man, however mean his outward employment, has within him the immortal spirit; that the cultivation of this spirit is the true destiny of man, to which all politics are only subservient; that the kingdoms of this world, however great and glorious in themselves, are as nothing in comparison with the glory of the spirit of man himself; that they are only the forms through which this spirit is to evolve itself; that the forms are made for the spirit, not the spirit for the forms." (Quoted from De Fellenberg's Institutions.)

## LETTER XI.

I WAS awakened early this morning by an unusual noise and commotion on the stairs and in the passages, when, on replying to a tap at my door, I learned that the kitchen-chimney of our dwelling was on fire. I proceeded to dress myself, that I might be ready to escape in case of need; but before I had completed my toilet, I was informed that the fire was to all appearance extinguished. M. de Fellenberg had been summoned to the spot by the somewhat exaggerated information that the Lehrer Haus was on fire, and he had been in consultation with the mason who lives at Hofwyl as to the security of the building. Most of the elder boys from the Grande Maison, and from the Real Schule, had come to the scene of action; and some of the former have since expressed to me their disappointment that they were not called upon for some greater exertion than running up and down stairs and satisfying their curiosity. It had never occurred to me to inquire what means there were of extinguishing fires at Hofwyl; and now that the question suggested itself, it was

answered when I walked out after dinner. In the space before the great barn which serves as the play-ground to the Real Schule, I found a fire-engine in full operation, the boys of the three schools supplying it with water from the large reservoir at the back of the manège; two lines of them handing full and empty buckets to and fro, others pumping in regular order, but with all the mirth of boys. A few stragglers now and then dared a ducking, and got it; while the upper windows and roofs of the rural school and adjoining buildings were the ostensible objects of attack. The lads are thus practised, and the fire-engine worked, so many times a year; but this was a special occasion: they were called out now, that every thing might be in order, and all hands prompt at their work, in case the fire at the Lehrer Haus should again break out. We have, however, been spared the confusion and evils of such an occurrence; and the alarm had the effect of allowing me to witness another feature in the life of Hofwyl, of which I should probably otherwise have remained ignorant.

This domestic event reminds me that I have not yet spoken of my visits to the tailors' and shoemakers' shops, to the laundry, bake-house, dairy, &c. These are all out of sight of the



principal buildings. The cows are much admired by strangers; they are very fine animals, about seventy in number; the black are in one house, the red in another, all tethered to the manger: they are stall-fed, the land being too valuable to be used as pasture: the portion of green food allotted to each animal is put into the mangers through a wicket, and thus there is no waste; they leave the houses to drink at the cistern every afternoon: they are kept with great cleanliness, and the quality of the butter, cream, and milk attest the excellence of the dairy. A great deal of butter is sent to Berne, after the establishment is supplied: it is all made by men, the vachers, as they are called. One of them, a remarkably powerful-looking man, has distinguished himself as a wrestler in some of the contests between different cantons. These matches, and the meetings for shooting, appear, amongst other national customs, to have a beneficial influence on the people, helping to maintain the spirit of union and freedom which has distinguished the Swiss confederacy.

The meat consumed in the establishment is fatted and killed at Hofwyl, and I understand that the cattle and horses bred on the farm are in great request in the canton. All the labourers

employed on the farm dine in the rural school; so that there must be a large amount of provision consumed daily. Half a dozen tailors, and as many or more shoemakers, are almost constantly occupied; and just now the summer coats and shoes for the journey are in preparation. The latter are made about a month before the tour, and worn for a few days, when they are sent back to the shop, and the soles furnished with nails. This precaution secures well fitting, easy, and strong shoes to the travellers — a point of great importance, as tender feet is the evil most likely to occur. The dress in summer is cool and light,—a dark coat of stuff resembling camlet, or of thin blue cloth; and in winter, I am told, the clothes are very thick and warm. There is no regulation dress: certain materials are provided for the coats, but there is a greater variety in those furnished for waistcoats and trowsers, from which the boys may choose according to their own taste. There is no restriction about linen. I conclude that needless extravagance, or want of care, would be repressed and corrected; but I saw no evidences of inattention to cleanliness. The laundry employs about twelve women weekly.

In the bureau or counting-house, several clerks (mostly educated in the rural school) are con-

stantly at work, keeping the accounts of the establishment, including those which relate to the produce of the farm, the manufactory of the agricultural machines adopted and invented by M. de Fellenberg (and which are in great demand), the expenditure and receipts of the schools; in short, the books are kept as regularly and completely as those of commercial houses. The bureau also serves as a sort of warehouse, where certain articles may be purchased by the pupils: it also contains the materials for clothes, from which the boys, having permission, may choose or order what they require.

The arrangements for pocket-money are these: a monthly sum, the amount of which is fixed by M. de Fellenberg, is paid at the bureau to each boy (they do not all receive the same amount), and from this the receiver contributes a certain portion to the common fund; he is provided with a book, in which he is expected to enter his expenditure, and this book is occasionally shown to M. de Fellenberg, who is thus enabled to give his counsel, and to expostulate upon any evidences of extravagance or idle and profitless expense. A boy sometimes wishes for an extra sum, to enable him to fit up his cabinet-work, to purchase the presents which are mutually interchanged at

Christmas, or for any other desired pleasure: in these cases he carries his book to M. de Fellenberg, and makes known his wishes, the indulgence of which is influenced by the circumstances of the case, and by the character of the applicant.

I was much amused one afternoon at the curiosity and speculations excited by the announcement that T. (one of the oldest pupils) was going alone on horseback to Berne, and that M. de Fellenberg had given him twenty-five francs extra.

- The little grey horse caracoled, reared, and backed, as if on purpose to give a greater effect to T.'s departure: while the youth sat his steed with the ease and self-possession of a perfect cavalier, increased probably by the consciousness of the additional importance of the unusual freedom permitted on this occasion. Various conjectures were afloat as to the object of T.'s mission, and the reasons for this departure from the usual regulations: hints were heard of some little show of favour; next, a question as to what time he would return: it seemed very satisfactory to all that he was back at even an earlier hour than had been anticipated. In the course of a day or two the mystery was solved. T. informed his companions that he was going to join his family in the holidays; and that the object of his journey to Berne, and the twenty-

five francs extra, was to purchase some furnishings for a very handsome dressing-case he had made for his father. All now seemed to consider the matter very fair and right. I may here remark, that the elder pupils are permitted to ride; we often saw them accompanying M. de Fellenberg, who is an admirable horseman: they speak with something like pride of his excellence in horsemanship, and anticipate the privilege of being his companion. The power conferred on the boys by the gymnastic exercises is seen in their firm seat, erect carriage, and perfect equilibrium; most of them would jump into the saddle from behind the horse, or mount in some unexpected manner, for the sake of fun, and a little perhaps to show what they could do.

I have not yet described the weekly muster or parade. Every Saturday in summer the pupils of all the schools go through the military exercise. Every Swiss is a soldier, and to carry arms is a part of his education. At Hofwyl there are three or four companies, each headed by an officer; there is a standard bearer, a drum-major, and several drummers, who beat the signals. The fencing-master is the drilling officer. Each soldier has a musket fitted to his size, and a cartouche box, though there has been no firing during our

stay: the officers carry a sword. When the weather is unfavourable, they exercise in the manège; but when fine, they parade upon the play-grounds, and occasionally make a circuit of a mile or two in the neighbourhood. The English boys do not like this discipline; they "*don't see the use of it.*" They are not aware that the prompt obedience to the word of command, the unrelaxed attention of eye and person, the ready execution of regular and combined manœuvres, discipline the mind and the temper; and they do not discover that this is one reason why "*they don't like it.*" The doing as one is bid in an instant, without consideration or demur, is a useful moral exercise to the young. A mutinous soldier or gymnast marches up and down the manège for an hour, with his musket shouldered: the punishment is found a greater bore than obedience to discipline, and is therefore seldom incurred. The troops are to be reviewed by M. de F. a short time hence, when an address is expected. We were just too late for a fête which took place a few days before our arrival. On this occasion many of the relatives of the real schulers, and the peasantry (the farmers) from the neighbouring villages, assembled with their wives and families; the regiment went through the manœuvres, attended by the band of wind instru-

ments. A new banner, worked by the ladies, was displayed. The company partook of refreshments, and the whole scene was described to me, by one of the spectators, as very pretty and national.

We have been to-day to visit one of the elder lads in his private apartment: only well-tried pupils enjoy this privilege. It was gratifying to see the various memorials of past years hanging on the walls and distributed around the room. A chamois horn, bought on such a journey; an Alpine staff, and the havre-sac, treasured as well-tried companions; the portrait of a dear friend in England; a silvered walnut, preserved from the Christmas tree; the shelf of favourite books, with many little gifts of companions; and then the sofa, made and stuffed by the hands of the owner, *the* luxury of the room; a portfolio of valued prints; and last, not least, the mother's gifts, which told that while the school life had been happy, dearer ties had not been weakened.

The little boys, whom I have already spoken of, have also showed me their room, where over each bed they have placed their little prints, to them treasures as great as the Raphael or Wilkie to the connoisseur. I wish I could transfer my own assurance of these children's happy condition to the hearts of their mothers; while

the ruddy brown cheek, the steady look of conscious security and fearlessness when mingling with their older companions, their free intercourse with those kind and gentle ladies, and the constant care of the master to whom they are trusted, make me long to transplant hither many little victims of false indulgence or neglect, and to relieve the anxiety of parents who know not where to find the education they desire and can appreciate. If it be admitted that the domestic influences should have their share in a well conducted education, this union of childhood and youth in an educational establishment is one of the means by which an approximation to the family circle is obtained.

Writers upon education have greatly advocated the importance of maternal influence. Admitting its value in early education, it must yet be acknowledged that the greater proportion of women in all ranks of life are unprepared to exercise well and wisely this part of their duty, and that some generations must probably pass away before they will be fitted by education for the office they seem destined to fulfil. Circumstances frequently prevent those who *are* capable from bestowing the constant superintendence, the unceasing vigilance, which boys require. Something more than in-



fluence is needed\* ; and I doubt whether the virtues of the mother would be sufficient to "neutralise the vices of school." Permitting a child to attend any school where vices exist, tacitly sanctions them. Let every mother, during the early years of her sons' lives, establish herself in their respect and affection, and she may safely consign them to an institution governed by the principles which Hofwyl has established and illustrated. The sentiments she has cultivated will be cherished and confirmed ; home and its tenants will be valued, not as the refuge from the torments of school, not as the place where selfishness and indulgence are to be gratified, but as the spot where acquirements will be appreciated, where sympathy, support, and encouragement will be found. The desire to take back satisfaction to that home, and the fear of disappointing long-cherished hopes, will be amongst the best stimulants to virtue.

\* " Que l'enfant reçoive donc, comme externe, dans les collèges, cette instruction scolastique à laquelle on attache tant de prix ; qu'on éveille son intelligence, qu'on féconde sa mémoire, l'âme est en sûreté, si chaque soir, au sein de sa famille, il peut entendre la voix de sa mère, et s'imprimer ses exemples. Ains tout se résume par l'éducation des femmes. Nous ne laissons aux collèges que l'enseignement classique et presque mécanique de l'intelligence, neutralisant les vices de cet enseignement par la plus douce, la plus pénétrante, et la plus durable des influences." (Aimé Martin.)

## LETTER XII.

I AM just returned from witnessing an assault d'armes. About twenty of the pupils of the high school have been fencing, many of whom evinced considerable skill and grace, while some of the less advanced provoked a little mirth by manœuvres of a somewhat opposite character. A large party of spectators assembled to witness the assault: M. de Fellenberg, his family, with the principal masters, and such of the real schulers whose interest in the matter was sufficient to draw them from their sports. One of their own body was among the combatants; a lad whose conduct has won for him the advantage of receiving some of the lessons which are confined to the pupils of the high school, and which may be classed among the luxuries of education. The interest created by these occasional exhibitions bespeaks the unity of feeling which prevails at Hofwyl. The progress of each pupil is commented upon by the spectators, and their expressions of satisfaction or disappointment is the only mark of success or disgrace. This unity of feeling, this union of interests, belongs to private edu-

cation, to the influences of home; and the loss of such sympathy is one of the disadvantages of public schools, but ill supplied by stimulants to vanity and self-love. In the winter there are dramatic representations, intended to cultivate declamation and elocution. German and French plays, or scenes from plays, are acted.\*

I begin to hear anticipations of the August journey: we were taken this morning to the saddler's to see the havre-sacs he was making for some of the tourists. "I hope this will be for me;" "This will suit me exactly," and such-like aspirations, were on the lips of those new to the honour of a knapsack; while the veterans were faithful in their attachment to the former companions of their toils and pleasures. Then came a relation of "hair-breadth 'scapes," amidst snow storms, mists, and glaciers; while the names of the mountains passed from one to the other, like the titles of old and familiar friends; the untried expectants listening with silent admiration, anticipating their own share of adventure. I find

\* The manège is fitted up as a theatre, with very complete scenery and dresses. During the Easter holidays (1842) a French play was performed to a very large audience; and on a subsequent evening a German play, when upwards of 700 persons were present.

that the tourists will be divided into parties, according to age and strength; a master of well-tried experience being attached to each. The real schulers, in like manner, proceed in separate detachments, equally well appointed. Many English travellers have met parties of Hofwyl pupils in these excursions. I must give you a little anecdote, repeated to a friend of mine by the party concerned in the event. Arriving late in the afternoon with his fellow-travellers at an hotel in the mountains, they found all the accommodation it boasted engaged by a party of these lads for the night. After taking some refreshment, the English travellers summoned the host to inquire what could be done: he informed them that the Hofwyl pupils had proceeded another stage (on foot, as they always travel) rather than allow the ladies to be inconvenienced by their stay.

The little children have their tour of three or four days, and some of them are now looking forward to a renewal of the pleasure they have already enjoyed.

I might make many remarks upon the advantage of holidays thus passed, and compare them with the occupations of the generality of English boys, and the pleasures prepared and permitted, as a recompence for school privation and drudgery,

but the difference is too strongly marked to need any comment.

You have heard of the pupils who, during our stay here, have brought their brides to the scene of their boyhood's home. I have just seen a different and more important instance of happy memories, in a pamphlet published at Paris, in 1840, entitled "Des Etablissements d'Education de M. de Fellenberg à Hofwyl, traduction libre de l'Allemand." It is the work of M. Eugene de Caffarelli, Maître des Requêtes, himself a pupil of Hofwyl. It is important as an attestation, founded upon experience, of the value of that education. M. de Caffarelli fully concurs in the testimony given by M. Scheidler, in the work I have already quoted, and urges upon his countrymen the adoption of M. de Fellenberg's principles, and the formation of similar establishments. I cannot deny myself the pleasure of transcribing M. de Caffarelli's preface: —

"Many persons in France have heard of the educational establishments founded by M. de Fellenberg; but very few know them, few comprehend them, and fewer still have taken the pains to study or to appreciate the consequences of the views which have guided the founder. Yet all the questions he has successively solved are in-

volved in the discussions which now engage attention. The author of this translation believes he is rendering a service to his country by endeavouring to extend the knowledge of a work which, perhaps for the first time, sets forth satisfactorily, though succinctly, the principles that are in successful operation at Hofwyl. He will be happy if he can contribute to their extension and their appreciation, and so avenge the benefactor of all who have been confided to him, for the presumptuous levity with which he is too commonly judged. May M. de Fellenberg see in this attempt of one of his pupils the proof and the homage of profound gratitude."

M. de Caffarelli's translation has been reviewed in the fifth volume of a French periodical, "*Revue du Progrès Politique, Social, et Littéraire*," and you will, I think, agree with me, that the following observations of the reviewer are worthy attention: "This publication is at once an act of personal justice towards M. de Fellenberg, a testimony to his laborious life, and a service to those who place education and instruction in their legitimate sphere and in their true rank, that is, at the head of society: the one bestows upon mankind their morals, increases or restrains their necessities and desires, determines and changes the character of

the age; the other develops the germ of activity which God has planted in the human being, discovers and promotes the growth of every faculty and of every separate talent. The best education is that which disseminates the purest morality; the most irreproachable instruction is that which allows no element of activity to languish or to decay." "The author we have analysed justly condemns the material notions, the utilitarian principles, so warmly advocated by the cynics of our times. These notions and these principles, he remarks, lead to a demoralisation which will ultimately destroy the foundation of civilised life. It is true that all who are governed by the love of their fellow-creatures, are shocked by the fatal efforts of those who see nothing in human nature but its external aspect, nor in society but its geometrical form or its statistical value, and who are absolutely incapable of appreciating that which gives existence to man, which animates, nourishes, and increases that principle of strength which God holds in reserve for each succeeding age. The philosopher, the political economist, the legislator, or the statesman, who can only teach and secure the material interests of society, will awaken no faith; they will write their laws in the sand: *ludibria ventis.*" "We recommend this work to

the perusal of those who think seriously on education and instruction, because it does justice to a man rendered eminent by his character, his intellect, and his labours; and because this short production, emanating as it does from a school different from our own, breathes throughout the sentiments of brotherly love, of faith, and devotion, whence we derive our strength and confidence." The reviewer might have added, that the mind which could appreciate these principles, and recommend them to his countrymen, was educated at Hofwyl.

I could add the names of many pupils who have distinguished themselves by their literary and scientific attainments, and of others who occupy political stations of eminence. The career of those who had retired into the privacy of domestic life can be known only in the circle blessed by their virtues. Like the various unseen processes by which nature fertilizes the earth, the influence of such characters upon society is noiseless and unseen, but not the less constant and certain.

Education can only be elementary. A boy is not expected to leave school as a perfect and profound scholar: he has only been supplied with the means of making himself perfect afterwards,



if so disposed; he has been taught the ground-work and the method of study, and is left to build up the superstructure himself, in after years. At Hofwyl, the elements, rules, and methods of acquiring various knowledge are taught, the tastes are cultivated, the habits formed, and the character trained. The natural and acquired talents which attain the highest worldly distinctions cannot be expected from all. The discoverers, men whose mental power places them in advance of their contemporaries, are few in number, compared to those whose daily routine of duty consists in the careful and steady application of principles already made known. If the genius and industry which elicit these principles are undoubtedly beneficial to society, the habit of patient application, and the temper of mind and honest integrity which best qualify men to fulfil their daily duties, are not less so.

Education in England and elsewhere is almost exclusively devoted to intellectual cultivation: moral training has not yet attained its just estimation.

It has been well remarked, by Bishop Butler, that a moral principle renders man amenable to a moral Judge. Revelation gives to man a new character, and makes him a religious being.

This elevation of human character is to be sought after and attained by slow degrees: it unfolds itself gradually under the judicious fostering care of the nurse and parent; it unites itself with intellect under the wise preceptor, till the whole man — moral, religious, intelligent, and practical — is prepared to discharge the duties of life with intelligent and happy usefulness to himself and others. This is the beau ideal of the educator's task — to form, as far as human means can form, not merely the elegant classic, the profound scholar, or the able man of science, but the intelligent Christian, fit for all the duties of this life; a candidate, under Divine teaching, for the sublimities of a life to come. Let it not be thought enthusiasm to assert, that there is a Divine teaching beyond all that man can do for man. The truth, that man is the temple of the Divinity, it is the glory of revelation to proclaim: this sacred truth must always be before the eye of the educator; he is a delegate from this high power — the visible agent to "prepare the way." These were the ideas and feelings which actuated De Fellenberg when, forty years ago, he revolved within himself the subject of a Christian regenerating education, yet philosophic and rational. It was Christian in its principle, and

philosophic in method, for it was founded upon the actual facts of human nature, the minute dispositions of man, his deplorable miseries and crimes, and the probable remedy for them, in a more careful and a more rational training. He stood forward as the asserter of the principle, that the highest end of education is the elevation of character. In his three schools he has adopted this principle, and made all arrangements subservient to it. One of the most powerful cements of society is the influence of one individual, and one class, over another; and this influence is one of character, not of mere rank, or wealth, or even intellect. Character commands and rivets the affections of mankind, and binds the poor to the rich, the labourer to the employer, and the people to the government.

These principles cannot be developed in two or three years; and although education never ceases going on, from the cradle to the grave, preparatory to another state, yet those periods which Madame Necker de Saussure has so well classed as childhood, adolescence, and youth, especially require the guidance, preparation, and protection which can only be found in such an institution as Hofwyl. It fosters talent, it points out the path to distinction, but it also nourishes the

humbler, yet no less valuable, qualities so often crushed, or left to struggle into existence as best they may. Eight years are not too many to be passed at Hofwyl; and I speak from experience when I tell you, that by placing boys there early in life, time is saved, and money also; to say nothing of the difficulties spared to the pupil himself, by an early adoption of the habits which are so necessary to the development of every faculty and disposition. You know the expense of education in this country, and this is unfortunately a consideration which often compels the best parents to adopt a course very different from that which their judgment approves. I do not now allude to that parental ambition which desires to send sons to public schools, under the idea that they there form connections which will hereafter promote their career in life. This is a well-meant but mistaken ambition. The instances in which such hopes are realised are very few, and are always noted and remembered; while the many disappointments are unobserved and forgotten. I now allude to the parental considerations which refer to the moral safety of children. However excellent the individual who is at the head of a large establishment, and however above mere mercenary

considerations, he *cannot* compass the complete guardianship that is required. Schools are matters of private speculation; they are not undertaken to advance the interests of mankind, but to maintain and increase the fortune of an individual. I do not deny that this individual may love his fellow-creatures, and that he may honestly and laboriously endeavour to fulfil his vocation; but where is the fortune he is to risk in the enterprise?—what must be the amount of remuneration he is to receive? True, M. de Fellenberg has established an educational institution which has successfully carried out the greatest principles, and he has done this with attention to the pecuniary and economical results, or he would have failed; but he sought no *profit*, he devoted the inheritance of a Swiss nobleman to the object, together with his time, ability, and energy; all pecuniary emolument which might accrue has been expended in increasing the educational advantages of the institution, not in adding to the income of the founder. Neither was it his object to leave a large property to his family, for he offered to make Hofwyl the property of the government. He had but *one design*,—to *raise the condition of his fellow men*. He nourishes the hope that his example will

be followed: the seed *is* scattered abroad, but there is still but *one* Hofwyl; there is yet no other seminary including the three orders of society, bestowing on each the instruction fitted to their stations, and an education which shall make that instruction profitable (I use the term in its widest sense) to the individual and to society. Pecuniary speculation will never accomplish what is effected at Hofwyl; but ability, disinterestedness, and benevolence, united to capital, may. We have in England wealth and talent equal to the accomplishment of great enterprises; their application has already placed us first among the nations: we have benevolence and energy which have broken the bonds of the slave. "You have accomplished the emancipation of millions of your fellow-creatures," said M. de Fellenberg to me, yesterday; "have you no minds amongst you equal to the task of emancipating mankind from that worst of bondage, ignorance?"\* The condition of your working classes, the demands of those calling themselves Chartists, the thoughtless dissipation of the rich and powerful, the restless discontent

\* "If the spirit of the founder of Hofwyl should be caught by any kindred mind, similar institutions may arise." (Professor Scheidler.)

of some, the selfish money-getting spirit of others, betoken a state of things needing a deep and searching amendment."

But this amendment cannot be soon or suddenly effected; and it can only be brought about by an education which, by improving individuals, will eventually leaven the whole mass. It is an opinion expressed by most of the writers on Hofwyl, that even were its existence as an educational establishment altogether to cease, it has effected permanent benefits\* upon society; but the intentions of its founder will be unaccom-

\* "At Berne we spent much time in conversation with M. de Fellenberg, at Hofwyl. We visited his great establishment for education there, as well as the normal school at Munchen Buchsee, in which visit we were accompanied by M. de Fellenberg. What we learned from the conversation of this patriotic and high-minded man, we cannot find space here to say. His words are better read in the establishments which he has founded, and which he superintends, and in the influence which his example and his precepts have had on the rest of Switzerland and on other parts of Europe."—Dr. Kay and Mr. Tuffnell's Report on the Training School at Battersea, pp. 206, 207.

"In the orphan schools which have emanated from Pestalozzi and De Fellenberg we found the type which has assisted us in our subsequent labours. In walking with M. de Fellenberg through Hofwyl, we listened to the precepts which we think most applicable to the pauper class. In the normal school of the canton of Thurgovia, and in the orphan schools of St. Gall and Appenzell, we found the development of those principles so far successful as to assure us of their practical utility."—Ibid. 207, 208.

plished, if it do not serve as a model to his own and to other countries. Surely I am not too sanguine in the hope that Switzerland is yet to be the nursery of education; and when I see the steam-vessels, the railroads of England, Prussia, Belgium, France, and Germany bringing Switzerland nearer to these countries; when I reflect upon her local advantages, her educational means, and remember what she has already done for education, I can but believe that all things are working together for good, and that as she is the country where liberty has existed in its purest form, she will also be the land whence Europe will derive her SECOND REFORMATION.



## LETTER XIII.

ALTHOUGH the High School has been of the greatest personal interest to me, yet I would not omit all description of the Real Schule, or Middle School. It is governed by the same high principles; constant and regular occupation, alternating between mental and bodily exercise, and strict watchfulness over character, conduct, and conversation, allowing the freedom without which the individuality of the pupil could neither be ascertained nor respected. Instruction is given in all the branches of knowledge which the pupil will require in his future career; a general cultivation of the faculties, with a practical application of what is learned, forming the governing principle of all teaching. In the prospectus of this school, Fellenberg observes, that in the commencement of his enterprise, and amidst all the labours and difficulties which have attended his progress, the unchanging object of his thoughts and wishes has been the improvement of his native country. It is his opinion, that in a country like Switzerland a deep national feeling cannot be cultivated more

effectually than by the establishment of general institutions for education, in which the youth may imbibe the principles and feelings of patriotism, instead of the narrow spirit of a canton. He has hoped to contribute to this object by rendering Hofwyl a point of union for the youth of Switzerland, and preparing for them an institution conducted upon sound religious and patriotic principles, independently of all political jealousies. Such were the views which led to the establishment of the Real Schule. It is designed for the children of the middle classes of Switzerland,—farmers, small proprietors, men of business, professional men, and persons whose means do not allow them to give their children an education of accomplishments, and who do not wish to have them estranged from the simplicity of the paternal mansion.

I have copied a Stunden plan, where you will see the nature of the occupations, and the distribution of time. It shows the employments of several classes; not, as in the Plans already given, those of one individual:—

## PLAN OF LESSONS FOR THE INTERMEDIATE SCHOOL IN SUMMER.

Hours.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
5½ to 6½	Class 1, Religion. Class 2, Swiss History. Elem. Arith.	Class 2, Religion. Class 3, Swiss History. Elem. Arith.	Class 1, Arithmetic. Class 2, Geom. Class 4, French. Study in 5th room.	Class 1, Religion. Class 2, Swiss History. Elem. Arith.	Class 2, Religion. Class 1, Swiss Hist. Elem. Arith.	Class 2, Arithmetic. Class 4, French. Class 1, Geom. Elem. Arith. Study in 1st room.
7 to 8	Class 1 and 2, French. Class 4, Arith. Class 3, Germ. Study in 5th room.	Class 1 and 2, French. Class 4, Arith. Elem. of Geometry.	Class 1 and 2, French. Class 2, Writing.	Class 1 and 2, French. Class 4, Arith.	Class 1 and 2, French. Class 4, Arith. Class 3, Germ.	Class 1 and 2, French. Class 2, Writing.
8 to 9	Class 1, 2, 4, German. Elem. Relig. Study in 3rd room.	Class 1, 2, 4, German. Elem. French.	Study in 2nd. Class 1, 3, 4, German. Elemen. Swiss Hist.	Study in 2nd. Class 1, 2, 4, German. Elem. Religion.	Study in 2nd. Class 1 and 2, German. Class 4, French. Elem. French.	Study in 2nd. Class 1, Hist. Class 4, French. Elem. Swiss Hist.
9 to 10	Class 1, Arith. Class 3, Geom. Elem. Singing. Study in No. 1 room.	Class 2, Arith. Class 3, French.	Study in 3rd. Class 1, Hist. Class 4, Arith. Elem. Drawing.	Study in 3rd. Class 2, Geom. Class 3, Arith.	Study in 3rd. Class 1, Geom. Class 3, Arith. Elem. Singing.	Study in 3rd. Class 1, Arith. Class 3 and 4, German. Elem. Drawing. Study in No. 1.
10 to 11	Class 1, Draw. Class 2, Geog. Class 3, Nat. Hist. Elem. German.	Study in No. 1. Class 1, Nat. Hist. Class 2, Draw. Class 3, Geog. Elem. German.	Study in No. 1. Class 1, Geography. Class 2, Nat. Hist. Class 3, Draw. Elem. German.	Study in No. 1. Class 1, Draw. Class 2, Physics. Hist.	Study in No. 1. Class 1, Nat. Hist. Class 2, Draw. Class 3, Geog. Elem. German.	Class 1, Geog. Class 2, Nat. Hist. Class 3, Drawing. Elem. German.

	Gymnastica.	Gymnastica.	Gymnastica.	Gymnastica.	Gymnastica.	Gymnastica.
11 to 13	Dinner. Recreation. Class 3, French. Elem. French. Class 1, Writ. Study in No. 1. Class 2, Physica. Class 4, French.	Dinner. Recreation. Class 3, French. Elem. French. Study in No. 1. Contraalto and Alto Song. Class 2, Singing. Elem. Nat. Hist. Study in 3. 1.	Dinner. Recreation. Class 3, French. Elem. French. Class 1, Writ. Study in No. 1. Tenor and Bass Singing. Class 2, Hist. Class 2, Germ. Study in 3. 1.	Dinner. Recreation. Class 3, French. Elem. French. Class 1, Arith. Study in No. 1. Class 1, Singing. Class 2, Germ. Elem. Nat. Hist. Study in 3. 1.	Dinner. Recreation. Class 3, French. Elem. French. Study in No. 3. Class 2, History.	Dinner. Recreation. Class 3, French. Elem. French. Study in No. 3. Class 2, History.
3 to 4	Elem. Geog. Study in Nos. 3. 1.	Recreation or Bathing. Class 1, Physica. Class 2, Geom. Drawing. Class 3, Geog. Elem. Writing.	Recreation or Bathing. Class 2, French. Class 2, Draw. Elem. Geom. Study in 1.	Recreation or Bathing. Class 2, Arith. Class 3, Geom. Class 4, French. Elem. Writing. Study in 1.	Recreation or Bathing. Recreation.	Recreation or Bathing. Recreation.
4 to 5	Recreation or Bathing. Class 1, Physica. Class 2, Geom. Drawing. Class 3, Geog. Elem. Writing.	Recreation or Bathing. Class 2, French. Class 2, Draw. Elem. Geom. Study in 1.	Recreation or Bathing. Class 2, Arith. Class 3, Geom. Class 4, French. Elem. Writing. Study in 1.	Recreation or Bathing. Class 2, Arith. Class 3, Geom. Class 4, French. Elem. Writing. Study in 1.	Recreation or Bathing. Recreation.	Recreation or Bathing. Recreation.
5 to 6	Elem. Writing.	Supper. Class 1, Geom. Class 2, Arith. Study in No. 1. Evening Assem.	Supper. Class 1, Geom. Class 2, Arith. Class 4, French. Study in No. 1. Evening Assem.	Supper. Class 3, Arith. Class 4, Geom. Study in No. 1. Evening Assem.	Supper. Recreation.	Supper. Recreation.
6	Supper. Class 3, Arith. Class 4, Geom. Study in No. 1. Evening Assem.	Supper. Class 1, Geom. Class 2, Arith. Study in No. 1. Evening Assem.	Supper. Class 3, Arith. Class 4, Geom. Study in No. 1. Evening Assem.	Supper. Class 3, Arith. Class 4, Geom. Study in No. 1. Evening Assem.	Supper. Recreation.	Supper. Recreation.
7 to 8	Supper. Class 3, Arith. Class 4, Geom. Study in No. 1. Evening Assem.	Supper. Class 1, Geom. Class 2, Arith. Study in No. 1. Evening Assem.	Supper. Class 3, Arith. Class 4, Geom. Study in No. 1. Evening Assem.	Supper. Class 3, Arith. Class 4, Geom. Study in No. 1. Evening Assem.	Supper. Recreation.	Supper. Recreation.
8	Evening Assem.	Evening Assem.	Evening Assem.	Evening Assem.	Evening Assem.	Evening Assem.

“ The recent examination of this school,” says Mr. Woodbridge, “ furnished ample evidence of the utility of the course pursued. The pupils exhibited a familiarity with the various subjects of instruction, which proved they had not been merely impressed on the memory, but rendered clear and visible to the mind. I have been peculiarly struck with the influence of the simple methods of instruction adopted here on the feelings of the pupils: receiving one simple truth after another, in an order perfectly natural, they never imagine that they have any remarkable superiority of knowledge to others: not pretending to be superior, they feel little comparative anxiety about the opinion of their auditors; and accustomed to familiar and colloquial instruction, and to indulgent explanations of their errors, and conscious of their desire to learn, they say what they think with a corresponding familiarity and fearlessness, and receive the correction of an error without any mortification, if it be not the result of their own thoughtlessness or forgetfulness. It is due to this institution to add, that I have found here more effort, and more success, in animating the daily life of the pupils with the spirit of Christianity, than in most others where the tone of religious instruction and habits is more in accordance with my own views.”

The pupils of the Real Schule are chiefly Swiss and Germans: there is one English boy amongst them, and he expresses himself perfectly happy. If more English pupils were sent hither, an English master would be added to the present number of teachers. The subjects taught are of universal application, and it matters little what is the language in which they are acquired. The moral security of the boys, the habits they acquire of constant useful occupation, the simple tastes, the refinement which belongs to rational mental cultivation, united as it is to hardy habits, few wants, and innocent pleasures, — all these would form, I should think, a great inducement to English parents whose station and property oblige their children to depend upon character, conduct, and practical ability for success in life. It may also be worth consideration whether our growing relations with the Continent will not open a still wider field for British enterprise; and whether an acquaintance with foreign languages, a familiarity with foreign modes of life, and, above all, a freedom from national prejudice, will not be found important and valuable adjuncts in the education of lads whose heads and hands will be equally called upon for capability and exertion.

The household arrangements are more simple

than those of the High School, and are, I believe, similar to those which would be found in the families of the pupils. I one day visited the kitchen just before dinner, and found soup, meat, vegetables, and bread (of the same quality as those served at the table of the Grande Maison) about to ascend to the dining-room by machinery resembling that used in the latter house. The head master is a married man, and his wife has her duties in the school. The dormitories are so arranged as to give a single bed to each boy, and a master sleeps in each room. There are several class-rooms, and the boys are classified as in the High School, according to age and advancement. Some of the professors employed in the High School give instruction in the Real Schule; for instance, the drawing-master, singing-master, writing-master, and those who undertake the departments of Natural History and Physics. In one of the rooms there is a collection of various natural objects, botanical and mineral specimens, and parts of various trees, for the purpose of exhibiting the different grains in wood, and their application to mechanical purposes: these have been formed by the pupils themselves, and there are two clay models of Switzerland, similar to those shown at the Museum at Berne, which were

made by the pupils some years since. They have their gardens, and sell the produce to the institution; and they attend the shops of the carpenters and agricultural machine makers. The Real Schulers enjoy their summer tour under the guardianship of their various masters.

We observed the same attention to courtesy, respect for property, and mutual kindness, as we found prevailing in the High School; we heard no quarrelling, and witnessed no tyranny.\* The play-ground is between the barn and the bosquet; but the climbing-poles, circular swing, &c., the manège, and the bosquet, are free to all. The pupils of the two schools mingle occasionally, and there are opportunities of intercourse, and those acts of courtesy which offer amongst the various classes in life. There are no distinctions which can create feelings of degradation on the one hand, or domination on the other. The following anecdote will illustrate this statement. In an out-house opposite the Rural School were some young birds; B., a pupil of the High School,

\* A foreign pupil remarked to Mr. Woodbridge, "that he had never seen brotherly feeling so prevalent among boys; that he had been for several months in daily intercourse with 120 boys in the Middle and Rural Schools, and had not witnessed a single quarrel."



observed to me, "In England, amongst so many boys, those birds would be pelted with stones: the other day, R. and I were throwing them some bread; and the Real Schulers, thinking we were stoning them, came to expostulate with us, but were much pleased on finding we were feeding the birds."

The arrangement of hours in the two schools tends very much to preclude any regular or constant companionship, and these have a better effect than prohibition. I have heard it advanced that there ought to be none of these distinctions during play hours: to this I can only reply, of what service would it be to accustom the different classes to an association which does not exist in society, and which would tend to disappointment in the formation of friendships that it would be almost impossible to maintain in after life? The distinctions which society has established do not preclude the exercise of that brotherly love which the Gospel enjoins.

Reports are made to M. de Fellenberg of the circumstances connected with the general and individual conduct of the pupils, and the evening assembly for prayers and retrospect of conduct closes the labours and pleasures of the day. I have already said, that any lad distinguishing

himself for conduct and ability, partakes of many of the advantages of the High School; some amongst them, it is fair to expect, will become the future legislators and representatives of their several cantons. M. de Fellenberg desires to educate them to understand and fulfil their duties as the members of a free state, in the government of which all will have a voice: there is therefore more nationality here than in the High School. But, with the additions which M. de Fellenberg has it in his power to make, the resources he has at his command, and, more than all, the determination he has always evinced, and which remains in full force, to render all he undertakes efficient, by conscientiously pursuing his great principle, *to fit the education to the pupil*; with all these powers and appliances, the education of the Real Schule is framed, and can be modified, to meet the necessities of the middling classes of every nation, in the same degree as that of the High School is adapted to supply those of the upper ranks.

You will find a further account of the Real Schule, or intermediate school, in Woodbridge's "Sketches," which will also give you abundant information respecting the progress and management of the Rural School. This has been so often

described, that I shall only tell you all I have seen confirms the statements and opinions already gone forth. M. de Fellenberg is engaged in completing a second large Rural School at the Ruti, a farm about two miles from Hofwyl. The buildings are on a vast scale, fitted for the purposes he has in view, namely, to give an asylum to the poor and destitute children of his canton, to train them to agricultural labour, and to bestow upon them an education which shall make that labour honourable and profitable to themselves and their country, and thus to convert into good and useful members of the community a class who, from early destitution or the profligacy of their parents, would otherwise prove a burden and a disgrace to the state.

## LETTER XIV.

YOU will probably have concluded that the success of this institution has been promoted by the government of the canton, and by all of M. de Fellenberg's countrymen who regard education as important to the national advancement.\* Offering as it does an industrial school, a model farm (which, while it trains the labourer to industry, and instructs him in the best means of cultivating the soil, assists in defraying the expenses of the institution), and a normal school, one might reasonably expect that its value as a

\* "The government have given no manner of assistance, not even countenance, to Mr. Fellenberg; hardly protection. The patricians accuse him of lowering the dignity of their order, by leading what they term a *vie pédagogique*; that is, by devoting himself to the most dignified and virtuous of human pursuits, the propagation of virtue and the communication of knowledge. Every discouragement is given to him by the constituted authorities; the existence of his institution is studiously concealed in the journals devoted to government, as they all are in that free state. Not even the common notice of an arrival is allowed to be inserted if the traveller is come to visit Hofwyl, although every such incident is sedulously chronicled if the stranger only comes to see Berne, or to pass through it."—Edin. Rev. vol. xxxi. 1819. Yet one of the most violent enemies of the institution, a magistrate of the canton, directed in his will that his son should be educated at Hofwyl.

national benefit would be acknowledged, and the advantages it confers welcomed in the spirit of grateful patriotism. But, alas, no! M. de Fellenberg has had little sympathy from public men, or aid from public measures; indeed, he has been opposed by open hostility and secret intrigue: his plans have been alternately derided as the visions of an enthusiast, or denounced as schemes of personal ambition or avarice. By the aristocratic party he has been condemned as having degraded his rank, and adopted democratic views; by the demagogues he has been denounced as an aristocrat, who would aggrandise himself and his order: he has found opponents on all sides, because he would not adapt his political or educational principles to the contracted notions of any party. Because he would not restrict the advantages of his institution to any one sect, he has drawn upon himself the condemnation of those well-meaning but narrow minds who confuse Christian principle with sectarian dogmas.\* M. de

\* A writer on Hofwyl in 1833 says, "Religion is inculcated in many ways: the boys pray together morning and night, and are taught to trace God's beneficence in every thing. Here bigotry has no resting-place; and although difference of religious opinions exists to a great extent in Switzerland, it does not interfere with mutual good-will, nor with the morning prayer in common. But the tenderest consciences cannot be wounded;

Fellenberg, on the contrary, respects the right of private judgment; and while Catholic and Protestant receive their religious instruction from their respective ministers, the spirit of charity in its purest form animates the community. The following passages, which have been gathered from M. de Fellenberg's various writings, sufficiently prove that one of the chief elements in the Hofwyl education is its truly Christian character:—

“ In the instructions of Jesus Christ is to be found the substance of the theory of education—the best practical example for the educator to follow. The mind of the child is far from being able to comprehend the Divine love of Christ, embracing all mankind with deep and inexhaustible sympathy; or the unbounded love for our race evinced by his intense labour and sufferings. We cannot at first follow out this grand picture in all its details; we must wait till the mind opens more and more, till its faculties as well as its feelings are developed. It is evident that religious truths should be taught not merely

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for while the children are taught to bear in mind how much, on the important subject of religion, a Christian of one sect believes in common with another, they are not allowed to neglect the peculiar doctrines of a church to which they belong, as a clergyman of each instructs those of his own flock in its peculiar tenets.”

by rote, but by feeling and conviction, to the opening, the growing, and the mature mind. What is suitable for the man is not suited to the youth; what is intelligible to the youth is not so to the child; but if the child has not been taught to feel and believe the truth of the pathetic histories of the Bible, and to feel *with* all the good, and *against* all the evil, he will never give a *hearty* attention to, nor feel a *hearty* interest in, the higher principles which will afterwards be displayed to him. Christ, then, as a model, is to be continually held up by the educator to his pupils, from the junior to the senior class, as the bright exemplar and illustrator of human conduct, till at last they are able to receive Him as their guide and Saviour, and the great head of the spiritual world. The best preparation for understanding and valuing the Christian revelation, is to implant its spirit in the heart of the pupil, and to accustom him to act it out in his daily avocations, studies, and pursuits. The young pupil must never be allowed to consider religion and religious sentiments as things distinct and apart from his ordinary life: instruction and practice, theory and action, must go hand in hand. From this early neglect of practice, and dependence on the inculcation of mere precept, arise the constant imper-

fections which we see in the conduct of persons anxious to do right; and of which none are more sensible than themselves, when they have once begun to study their own heart."

"We are of opinion that the present low state of morals in countries professing so pure, refined, and holy a religion as that of Christianity, is chiefly owing to the neglect of these grand principles of the Gospel in the education of youth; to their not being made the principal object in education; to their being postponed to the cultivation of mere intellect, without any mixture, or very little mixture, of the heart and affections. It is, therefore, the object of this establishment to build up education upon the Gospel—upon practical Christianity,—to form from this the spirit of the school, of the teachers, and of the pupils."

Perhaps there is no better proof of the influence of an education which takes the life of the Saviour as its example, and the Bible as its rule, than the spirit which has animated so many of the teachers it has trained. Wehrli, probably, stands foremost; and it is a touching instance of the effects of his character, that the rural scholars at Hofwyl are all called Wehrli's, after their first beloved teacher. Wehrli brought the great requisites of an educator



to his task—simplicity of habits, peace and contentment in virtuous exertion, love for his fellow-creatures, and, above all, *faith* in the power to improve human character,—a faith which, like charity, “beareth all things, believeth all things, hopeth all things, endureth all things.” De Fellenberg’s precepts and example strengthened these predispositions, and the long experience he gained at Hofwyl completed the character. You will find some anecdotes of him and his pupils in Woodbridge’s “Sketches.” He is now at the head of a normal school at Kruitzingen, on the Lake of Constance. Dr. Kay, in his “Report on the Training School at Battersea,” describes his visit to this school. I copy the following extract from Werhli’s address at the first examination in 1837, and which, the Report says, “will best explain the spirit that governs the seminary. It may appear strange to English habits to assign so prominent a place in an educational institution to the following points; but the indication here given of the superior care bestowed in the formation of the character, to what is given to the acquisition of knowledge, forms in our view the chief charm and merit in this and several other Swiss seminaries, and is what we have laboured to impress on the institution we have founded.

To those who can enter into its spirit, the following extract will not appear tintured with too sanguine views:—‘ A well-arranged family circle is the place where each member, by participating in the other’s joys and sorrows, pleasures and misfortunes, by teaching, advice, consolation, and example, is inspired with sentiments of single-mindedness, of charity, of mutual confidence, of noble thoughts, of high feelings, and of virtue. In such a circle can a true religious sense take the firmest and deepest root. Here it is that the principles of Christianity can best be laid, where opportunity is continually given for the exercise of affection and charity, which are the first virtues that should distinguish a teacher’s mind. Here it is that kindness and earnestness can most surely form the young members to be good and intelligent men, and that each is most willing to learn and receive an impress from his fellow. He who is brought up in such a circle, who thus recognises all his fellow-men as brothers, serves them with willingness whenever he can, treats all his race as one family, loves them, and God their father above all — how richly does such a one scatter blessings around!—what earnestness does he show in all his actions — what devotion especially does he display in the business of a teacher! How

differently from him does that master enter and leave his school, whose feelings are dead to a sense of piety, and whose heart never beats in unison with the joys of family life.'"\*

The sentiments thus expressed are those of an educator trained by De Fellenberg; while the principles which Dr. Kay describes as forming "the merit of several Swiss seminaries," have emanated from the founder of Hofwyl.

I have seen a few details connected with the education of Edenhard, a schoolmaster near Geneva, which evince the strong perception of character that distinguishes M. de Fellenberg's mind, and his power of eliciting and cultivating the innate mental qualities, and applying them to their true purpose. Edenhard was originally sent to Hofwyl to learn to make the agricultural machines invented and applied by M. de Fellenberg. Some weeks after his arrival, certain improprieties of conduct obliged M. de Fellenberg to assure him,

\* The sentiments of the poet De Lamartine, and those of Werhli, the peasant's son, are in singular accordance. The former observes, in his "Pilgrimage to the Holy Land," "The harmony of a family is the second soul of humanity. Modern legislators have too much forgotten this: they only think of nations and individuals; they omit the family, the sole source of a pure and healthy population, the sanctuary of traditions and manners, in which all the social virtues acquire fresh vigour."

that, unless he corrected such habits, he must quit Hofwyl. These representations led him to exert a power over himself which eventually effected his reformation. M. de Fellenberg had for some time been desirous of establishing in the canton of Geneva an institution, similar to his own, for the education of indigent children. His views were not responded to as he had anticipated ; but he did not lose sight of his object, and when satisfied of Edenhard's improvement, he indulged the hope that this young man might become the means of forwarding his views. He therefore communicated his design to him, and the possibility of success. Edenhard seemed electrified by the description of the misery of children living amidst the refuse of society, and this insight into the importance of the benefits which might be secured to them determined him to devote himself to the cause. M. de Fellenberg then communicated with his friend M. Pictet, at Geneva, offering a teacher, a native of the canton, of a character promising to equal that of Vehrli. The offer was neither accepted nor declined ; still Edenhard continued firm to his determination. He wrote a most touching letter to his mother, expressing, with the filial piety that distinguished him, his fear that the resolution he had taken

should afflict her ; he explained to her the nature of the good he hoped to accomplish in the interests of his fellow-creatures, the blessings that would result to her if he performed his duty as a Christian and a citizen. Madame Edenhard shed tears of joy over her son's letter, and carried it to two benevolent ladies, that they might know his intention. The letter circulated amongst their friends, and Professor Pictet informed De Fellenberg that a letter written by young Edenhard had convinced many of his countrymen ; that they had become enthusiastic in the cause ; and entreated that he might immediately be sent to Geneva. M. de Fellenberg prevailed on them to allow the young man's education to be made more complete, and begged that three orphans might be sent to Hofwyl, in order to prepare them as the germ of the future school. All this was done ; and Edenhard, at the fitting time, was placed at the head of a school, which has been highly successful, although circumstances beyond his control prevented the accomplishment of all that he and M. de Fellenberg had contemplated.

The establishment of an annual meeting of teachers, for instruction in their vocation, is amongst the most important benefits which M. de Fellenberg has afforded to Switzerland. He

commenced this course in 1808, at his own expense, inviting one of the most distinguished educators of the day to conduct it. Forty teachers of the common schools of the canton availed themselves of the advantage; some of them lodging in tents, for want of better accommodation. The senate of Berne sent a commissioner to report on the proceedings, and finally voted their thanks to M. de Fellenberg, and invited him to continue his exertions. Notwithstanding this approval, jealousy and intrigue went to work; and when the invitation was renewed, in 1809, the teachers were forbidden to attend the course, on pain of expulsion from their office. The benefit was therefore offered to the teachers of the other cantons, who for many years continued to attend; but M. de Fellenberg could only assist those of his own canton by receiving them as labourers, and thus enabling them to observe and profit by the instruction given in the Rural School. The formation of a new constitution, in 1831, changed the condition of the Bernese government, and De Fellenberg became a member of the new Assembly. The following passage, introduced at his suggestion into the fundamental law, is another record of the principles which he has through life theoretically and practically promulgated:—"The welfare or woe

of every state depends on the moral worth of its citizens. Without the cultivation of the mind and heart, true freedom is inconceivable, and patriotism is an empty sound. We must labour for our moral elevation, for the highest possible cultivation of the powers we have received from the Creator, if we would partake of the happiness which a free constitution should afford. The zealous promotion of this object is recommended by the constituent Assembly to all future legislators, as holding a higher place in importance than all other objects."

His political integrity exposed him afresh to open and secret persecution and opposition; but in vain—his exertions were *not for himself*: and when has persecution subdued the energy which strives for the moral advancement of mankind?

M. de Fellenberg was appointed a member of the new educational department, but he found few persons able to enter into his comprehensive views. A teachers' seminary was, however, resolved upon; but it was decided, in opposition to M. de Fellenberg's remonstrances, that no teacher already employed should partake of its instruction. In 1832, as the buildings were not prepared, he offered the use of those at Hofwyl,

giving with his fellow-labourers all the aid in his power, and receiving no compensation but the cost of the teachers' subsistence. He received the thanks and approbation of the government, and in 1833 the course was more fully attended; yet the teachers were afterwards compelled to keep open their schools during the summer vacation, thus preventing them from repairing to Hofwyl. In 1834 the Department of Education established a similar annual course; but as they prohibited teachers already employed, from attending, De Fellenberg continued his course. The numbers were less than in 1833, but they equalled the attendance upon the public instructor. The teachers, after one of these courses at Hofwyl, presented an address to M. de Fellenberg, from which I make the following extract. It was signed by 112 teachers of common schools, and addressed to "the worthy Father and Friend of the People": — "When we reflect that without education no true happiness is to be attained, and that this can only be secured by means of well taught and virtuous teachers; and when we recollect that you have devoted yourself to the object without regard to the sacrifice it may require, — we must rejoice that this age is favoured with such a friend of his country; and when we remember the kindness and friendship with which we have been



treated at Hofwyl, we are compelled to give you our affection as well as our admiration, and which will not diminish as long as our hearts shall beat, and our children shall learn to say, 'So lived and laboured Father Fellenberg.\*' We will not enter here into any particular statement of our views concerning the course of instruction we have received, which we shall in due time make known to the public: we will only say, for your own satisfaction, that this course has far exceeded our expectations, by its complete adaptation to practical life, by the skill and efforts of your assistants, and by the moral and religious spirit with which the whole has been animated. We have been led to enter with a fervent devotion into a sacred engagement, that we will live and labour in our calling in the spirit which you have exhibited, and thus prove to you that your noble sacrifices have not been vain. We are more deeply penetrated than ever before with a sense of the sacredness of our calling. We are resolved to conduct ourselves with prudence and caution, in affection and union, with unyielding and conscientious faithfulness, in the discharge of our duty, and thus to prove ourselves worthy of your Institution."

\* This title is habitually given to De Fellenberg by the Swiss teachers and youth who appreciate his character, or who have experienced his kindness.

These meetings have been discontinued since 1836, in consequence of the charge, that they were inimical to the endeavours made by the Bernese government in favour of its teachers, inasmuch as a considerable number of the latter preferred the course at Hofwyl to that given by the government: but as the government ceased to give instruction to teachers already employed, as soon as the meetings at Hofwyl were stopped (I conclude that they had yielded the point), M. de Fellenberg has, I understand, determined to recommence them this summer.

The Cantonal Teachers' Society of Berne was formed during the first course at Hofwyl, in 1832. In 1836 it numbered 500 members, a large number in a population of 338,000. At the third meeting of the society, a petition was unanimously addressed to the council, entreating that the improvements afforded by the summer courses at Hofwyl should not be taken away by the new and unnecessary demand for the services of the teachers at that season. Declarations were also unanimously signed, contradicting the accusations made against the teachers and the founder of Hofwyl.

In addition to these services to national education, M. de Fellenberg has facilitated the establishment of schools in different cantons by

inviting free communication, observation, and scrutiny towards his own institutions: he has received poor children gratuitously, and afforded to all the benefit of his experience. Many of the governments of Europe have at various times sent authorized persons to examine and report upon the progress of the institutions at Hofwyl, with a view to the furtherance of national education. The Emperor Alexander of Russia was greatly interested in the enterprise, and sent the Count Capo d'Istrias on a special mission of observation and inquiry. This celebrated man made many and long visits to Hofwyl; several Russian nobles and princes were sent thither, at the desire of the Emperor, to be educated, and by his authority a Greek church was established in a neighbouring village, where the Russians might observe their own form of worship. Alexander did not live to establish similar institutions; and I have understood that, before his death, a Russian of high rank, employed by the emperor, at Hofwyl, having disgraced the situation he held, revenged himself, when discovered, by calumniating the Institution and its founder, and thus retarding the advance of education in Russia.

There are many Industrial Schools in Europe adopting some of the principles of De Fellenberg; one of the most remarkable is that of the Marquis

Ridolfi in Tuscany. England has derived some advantages from the same source. The gross amount of the general benefit cannot be estimated, but it falls far short of the hopes of M. de Fellenberg. He frequently expresses his surprise that he cannot find characters willing to undertake, and capable of accomplishing, all that he has done. "All I require," he says, "in the director of my Institution is practical power, and a belief in his vocation being from above. I ask but what I am conscious of possessing myself: why can I not find it elsewhere?" So little aware is he of the great force of his own character, when compared with that of other men, yet so convinced of the universality of his principles and of the goodness of the cause, that he looks forward with confidence to the certainty of finding a fit successor.

In speaking of Hofwyl and its founder, it is impossible to forget the associates of his labours — his children. Resigning the usual occupations and privileges of their birth and station, they all labour in the vineyard, unostentatiously and faithfully, cheerfully and patiently. They form the links which connect the discipline of school life with the influences which belong to home. Did I not respect them so much, I should praise them more. You will ask, where is the mother whose

influence and example must have been here? Her virtues are now only seen in the conduct of her children, and she dwells in the memory of those who benefited by and could appreciate her strength of mind and self-denying character. While she lived, she seconded her husband's views and wishes, and devoted herself, as he has done, to the service of her fellow-creatures. I have told you much, but I have left much unsaid. You have sons to prepare for their difficult career: come and judge for yourself; come and breathe this atmosphere of industry, amongst those whose calling is no less sacred than that of the ministers of religion. You will witness the infirmities of human nature, and you will find failings and weaknesses; but you will see them treated as a means of education, not deplored as necessary sins, nor punished as objects of vengeance. You will find all ranks of society harmoniously moving in their several positions; neither tyranny nor slavery, neither oppression nor licence. Perfection is not for this life: but He who visited earth as our Saviour and example, has instructed us "to follow Him," and he has directed us to be as "little children." If, as I humbly believe, education can help to preserve the innocence He blessed, there will be less difficulty in after years in finding "the strait gate, and narrow path, which leads to everlasting life."

# APPENDIX.

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## SKETCHES OF HOFWYL,

AND

## THE INSTITUTIONS OF M. DE FELLEBERG;

CONTAINING A VIEW OF THE PRINCIPLES OF EDUCATION,  
AS ADAPTED TO THE VARIOUS CLASSES OF SOCIETY:  
IN A SERIES OF LETTERS TO A FRIEND.

By THE REV. M. C. WOODBRIDGE.

(Originally published in the American "Annals of Education,"  
in 1831, 1832, &c. &c.)



## APPENDIX.

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### LETTER I.

#### PROGRESS OF EDUCATION IN GERMANY AND SWITZERLAND.

*Germany and Switzerland* were the first countries in Europe in which education assumed the form and name of a science—where the art of teaching and of training children formed the subject of lectures in universities—and where institutions were founded devoted exclusively to the formation of teachers. The works written in these countries on the science of pedagogy, as it is termed, are as voluminous and as able as those upon the science of chemistry; and numerous periodicals are entirely employed in recording the progress, and describing the improvements in education. Such countries are a rich mine for the conductors of a periodical like the present; and as we shall often refer to them, we deem it necessary to give a brief sketch of the principal systems of education which have prevailed there. In reference to intellectual education, the persons who were instrumental in producing the reformation in schools, in the last century, in these countries, may be divided into four classes—the humanists, philanthropists, the Pestalozsian, and the productive schools. At the restoration of learning in the fifteenth and sixteenth centuries, the classics were brought out from the libraries of the cloisters in which they had been buried. As they presented the only examples of exalted sentiments and elevated style which the secular literature of the age afforded, they were regarded as the only means of acquiring enlarged views and a liberal education; the study of them received the proud title of *humanity*, and the zealous and meritorious men who employed this means for the revival of learning were subsequently termed *humanists*. The rigid humanists maintained that “the Greek and Latin authors are the only source of sound learning, whether in philosophy or rhetoric, in poetry or history, in medicine or law, and even in the elements of religion; all has come to us from Greece and Rome.” The learning of the Greek and Latin languages



is the only foundation of a thorough education; the knowledge of the grammar ought to precede all other knowledge; and philologists are the only thoroughly learned men." The humanists maintained the entire sway of the learned world until about the middle of the last century, when the school of the philanthropists arose. Disgusted with the extravagant manner in which the ancient languages were extolled, they were led to examine into the foundations of their pretensions. While they yielded the palm to the ancients in all that relates to matters of taste and beauty, they maintained that this superiority arose from the fact, that the ancients derived their views directly from the inspection of nature and the observation of man, instead of occupying themselves, as we do, with the mere pictures of them drawn by others; they pointed to the obvious truth that the world is older and vastly more experienced than it was two thousand years ago; that in regard to all that relates to human knowledge, the present generation are really the ancients. They contended that the youth of the present century is wiser in regard to every subject of science than the sage of Rome or Athens; and that the means of improvement and enjoyment which the experience of twenty centuries has procured for us, place us far beyond them in all that relates to the well-being of society and the happiness of individuals, without even taking into view the sublime and elevating system, the doctrines and the precepts presented to us in the Scriptures, in comparison with which, notwithstanding their many beauties, the philosophy of Greece and the mythology of Rome appear only like masses of folly and superstition, abounding with examples of disgusting licentiousness and horrid cruelty. But they were more occupied with the singular inefficiency and the striking defects of those who thus lived and breathed in the atmosphere of antiquity, in all that relates to the practical and useful purposes of life. They believed that much time was lost by the *indiscriminate* and exclusive use of the classics as the foundation of education, which ought to be spent in the acquisition of practical knowledge; and that by this tedious and laborious task, without any perceptible advantage to the pupil, they were often disgusted with every species of intellectual effort. They also pointed out the moral corruption which arises from many of the examples and sentiments of the ancients, and especially disapproved that discipline of compulsion and violence by which children have been forced to this un-

grateful employment. They urged the importance of leading by the attraction of knowledge itself, rather than by force; they paid much attention to the development of the bodily constitution and powers, and professed to aim at forming men, and not mere scholars. But with the ordinary weakness of human nature, in avoiding one extreme, they ran into the opposite. They forgot the valuable influence of these studies, properly regulated, upon the faculties and habits of the mind. In seeking to render their pupils practical men, they employed them in accumulating a large mass of facts and principles in nature and in life, in the *shortest*, and *easiest*, and most agreeable modes, converting that labour which was necessary to invigorate the mind, and to prepare it to encounter the toils and efforts of life with cheerfulness and patience, into mere play, and filling it with a magazine of materials, instead of preparing it by the proper mode of exercise [as an instrument for employing them in the best manner. They also contented themselves too much with generalities in religion, which were not sufficient either to guide the intellect or to warm the heart.

Notwithstanding their error, the philanthropists unquestionably exerted much influence on the improvement of education. The extravagant views of the humanists were considerably modified; and although many still retain the exclusive maxims of their predecessors, many admit, as stated in the German "Conversations Lexicon," that "*all should be embraced in education which can promote the formation of the man, and prepare him for the eternal destiny of his spirit.*" The philanthropists also prepared the way for their successors of the school of Pestalozzi. This remarkable man adopted many of the opinions of his predecessors of the philanthropic school, especially those which related to the development of the bodily powers, and the methods of discipline and religious instruction. He perceived, however, that in assuming practical utility as the *exclusive test* of the value of particular objects of instruction, they had too much neglected the *development of the mind itself*. In seeking to avoid this error, however, he did not entirely escape the other extreme. He assumed as a fundamental principle, that a certain development of mind was necessary for every rank and every occupation. The means of this development he supposed himself to have found, so far as the intellectual faculties were concerned, in the *elements of form and number*, which are combined in the science of mathematics, in

language, and in natural history. The mathematics appear to have assumed a preponderance in practice, which was unfavourable to the regular and harmonious cultivation of other powers. The senses and the bodily powers he endeavoured to develop in accordance with the views of the philanthropic school, by the careful examination of the various objects of nature and art which surround the pupil, by means of music and by gymnastic exercises, alternated or combined with labour. He was remarkably the creature of powerful impulses, which were usually of the most mild and benevolent kind, and preserved a child-like character in this respect, even to old age. It was probably this temperament which led him to estimate at a low rate the importance of positive religious truth in the education of children, and to maintain that the mere habit of faith and love, if cultivated towards earthly parents and benefactors, would of course be transferred to our heavenly Father, whenever his character should be exhibited to the mind of the child. The fundamental error of this view was established by the unhappy experience of his own Institution; and his own example afforded the most striking evidence that the noblest impulses, not directed by established principles, may lead to imprudence and ruin, and thus defeat their own ends.\* This principle, combined with the want of tact in reference to the affairs of common life, materially impaired his powers of usefulness as a practical instructor of youth. The rapid progress of his ideas rarely allowed him to execute his own plans, and according to his system too much time was employed in the profound development of principles to admit of much attention to their practical application. But, as one of his admirers observed, he seemed destined to educate ideas, not children. He combated with unshrinking boldness and untiring perseverance, through a long life, the prejudices and abuses of the age in reference to education, both by his example and by his numerous publications. He attacked with great vigour, and no small degree of success, that favourite maxim of bigotry and tyranny, that obedience and devotion are the legitimate offspring of ignorance. He denounced that degrading system which considers it enough to

\* As an example of this, it may be mentioned that on one of those occasions (frequently occurring) on which he was reduced to extremity for want of the means of supplying his large family, he borrowed 400 francs from a friend for this purpose. In going home, he met a peasant wringing his hands in despair for the loss of his cow. Pestalozzi put the entire bag of money into his hands, and ran off to escape his thanks.

enable man to procure a subsistence for himself and his offspring — and in this manner merely to replace him on a level with the beast of the forest ; and which deems every thing less whose value cannot be estimated in money. He urged upon the consciences of parents and of rulers, with an energy approaching that of the ancient prophets, the solemn duties which Divine Providence had imposed upon them, in committing to their charge the present and future destinies of their fellow-beings. In this way he produced an impulse, which pervaded the continent of Europe, and which, by means of his popular and theoretical works, reached the cottages of the poor and palaces of the great. His institution at Yverdun was crowded with men of every nation, not merely those who were led by the same benevolence which inspired him, but by the agents of kings and noblemen and public institutions, who came to make themselves acquainted with his principles, in order to become fellow-labourers in his plans of benevolence. It is to these companions of his labours, most of whom resided in Germany or Switzerland, that we owe the formation of another school, which has been styled the *productive school*, and which now predominates in Germany and Switzerland. It might, perhaps, with equal propriety, be termed the *eclectic school*, for it aims at embodying all the valuable principles of previous systems, without adhering slavishly to the dictates of any master, or the views of any party. It rejects alike the idolatrous homage to the classics which was paid by the humanists — the unreasonable prejudices of the philanthropists against classical and merely literary pursuits — and the undue predilection for the mere expansion of mind, to the neglect of positive knowledge and practical application, which characterised too many of the Pestalozsian school. The leading principle of this system is that which its name indicates — that the child should be regarded, not as a mere recipient of the ideas of others, but as an agent capable of collecting, and originating, and producing most of the ideas which are necessary for its education, when presented with the objects or the facts from which they may be derived. On the one hand, they are careful not to reduce the pupil to a mere machine, to be moved by the will of his instructor in an assigned direction, or a mass of passive matter, to be formed by him according to his own favourite model ; but they are equally careful to avoid the extreme into which some of the preceding schools have fallen, of leaving him to wander indefinitely in a wrong direction in search of truth, in order to secure to him the merit

of discovery. They consider a course of education as divided into two parts — *the period of development and the period of acquisition*. In the first period, which they consider as *particularly devoted to developing the faculties and forming the habits of the mind*, in order to *prepare it as an instrument for future operations*, they employ the inductive process chiefly. Time is not here of so much importance as the habit of investigation and effort, which can only be acquired by meeting and overcoming difficulties. This period, which must be made longer or shorter according to the character of the pupil, or the necessity that his circumstances in life may impose, is succeeded by the *period of acquisition*, in which *the mind is more especially called upon to exercise the powers which have been previously developed and cultivated, in the acquisition of such positive knowledge as may prepare the individual for life and action*. The inductive process is still employed as much as possible, not only because it has become for many cases the shortest and most agreeable, but because it is important to maintain the habits it has produced, and invigorate the faculties it has served to develop.

But still it is far less employed than previously, and the pupil is never suffered to waste his time in attempting to create a science for himself, and thus depriving him of the benefit of the experience of sages and centuries. On the contrary, they deem his mind capable of being elevated even more rapidly by following the processes of patient investigation, by which the most exalted minds have arrived at results that astonish and delight him, and of thus learning to imitate strides which seem to him like those of a giant, and to cultivate those habits of untiring attention which the greatest philosophers have declared to be the principal source of that telescopic glance, that almost unerring power of discrimination, which seems to others so nearly miraculous. Such is the productive system, by which the powers of the pupil are called into complete exercise by requiring him to attempt a task unaided, and then assisting him in correcting his own errors or returning from his own wanderings, before he is discouraged by the waste of time and the fruitlessness of his efforts. They distinguish carefully between knowledge and the means of obtaining it. To cultivate the senses, and present the objects which they are capable of examining, is to open to the child the *sources of knowledge* — to place before him a book which is ever open, and in which he may every moment read. This, they maintain, is the first and most obvious part of education, according to the dictates of

common sense. It is one in which nothing but truth is presented to him, and which, by calling his powers into constant exercise, ensures their improvement, and cultivates a spirit of investigation. On the other hand, to occupy him with the alphabetical signs by which we describe objects and their qualities before he has learned the things described, seems to be reversing this order of common sense. To employ him almost exclusively in learning *letters*, the mere signs of those words, which are themselves only signs, by which we convey to others an imperfect idea of what we have seen and heard, leads him to value the sign more than the thing signified. He acquires the habit of using words and phrases which he does not understand, merely to gratify others, or excite their admiration. If encouraged, as he usually is, in this exhibition of his parrot-like powers, he forgets that he should never use words to express any thing which he does not know to be true. Is he not in great danger of thus taking the first step to falsehood and deception? or even to that odious feeling in regard to language, that it is merely an instrument for accomplishing our plans, or for defeating the plans of others, or even that refinement of a French politician, who defined it to be the great end of language to conceal our thoughts? But especially he is thus led to resort to others for entertainment and instruction, instead of looking at the great books of nature and providence which his Maker has placed before him; to seek for the elements of his knowledge in the imperfect exhibitions which words necessarily give, and to depend entirely on the opinions and accounts of others, instead of seeing and thinking for himself. It is unnecessary to describe the peculiar importance of this latter circumstance in a government like ours, where all have a voice in public measures, and ought to be accustomed to act from unbiassed and personal examination. We can best illustrate our meaning by the practical application of these principles. In teaching mineralogy, for example, instead of presenting a mineral to the pupil, and telling him its name, describing its colour, its texture, its hardness, its weight, its component parts, and its uses, he is called upon in the early stage of education to use his own senses, and not to rely indolently upon the account of others, whose eyes are no better than his own. As soon as he learns the names of colours and form, he must describe those of the mineral presented. He is called upon to observe by trial its weight, and to test its hardness, and to compare it in all these respects with other objects known to him, or with other minerals presented.

When he has learned to discriminate with accuracy its peculiar qualities, his curiosity is naturally excited to know what it is called ; and it is only after he has made himself acquainted with the *thing*, that his efforts are rewarded by giving him the *name*. The ultra Pestalozsian would leave him in the same manner to ascertain its ingredients, and discover its uses : but in view of the importance of the practical application of knowledge, and of the loss of time which it would produce, this is deemed entirely unadvisable ; and as soon as the pupil is sufficiently advanced, he is taught what are its composition and uses, as facts discovered by others, which are important for him to know, but which he has not time to verify.

In the same manner, in the mathematics, the pupil is first required to unite lines into angles and figures, to observe the number and side of which these figures are composed, to learn the names by which they are distinguished, and to apply these definitions to the description of objects around him, and to questions on practical subjects. Thus, the question may be proposed, how to ascertain the dimensions of a triangular piece of land, to be given in exchange for a square ; or, in other words, how to convert a square into a triangle of equal dimensions. He would first be directed to divide a square, by a diagonal line, into two figures, and would be asked what these figures were, and what proportion they bore to each other, and to the square. He would immediately discover, from the equality of the lines which formed them, that they must coincide, and therefore be equal, and that the square was equal to two such triangles. He would then be asked if it were not possible that these two triangles could be united in a single one. His familiarity with drawing figures (previously acquired) would soon lead him to discover that they might easily be converted into a single triangle of the same height, but with double the base or breadth of the square ; and that the change proposed must be made in this manner. From this he would very easily be led to infer the general theorem, that a square is equal to a triangle of the same height and double the base ; and by retracing his steps, he would be able to furnish a demonstration of this truth without the aid of Euclid. These illustrations will be sufficient to show the general character of the productive system. In the following articles on the school of Fellenberg, we shall have occasion to present it more in detail.

[The second and third portions of Mr. Woodbridge's first letter contain the biographical sketch of M. de Fellenberg,

already inserted, and a detail of the various buildings, &c. at Hofwyl.]

## LETTER II.

## GRADUAL PROGRESS OF THE INSTITUTION.

My dear Friend, — The principle, that *gradual progress* is the *only sure progress*, which Fellenberg applies to the education of children, he considers essential in forming an institution for education. Indeed, it cannot otherwise be fully carried into execution with the pupils themselves. If a large number of individuals, of various characters, are collected together at once, under new circumstances and regulations, it is impossible to preserve order, without doing violence to the habits of some, instead of training and winning them gradually to the right course. This, Fellenberg believes, is often the cause of failure. He commenced the execution of his plans by associating two or three boys with his children, in his own house; and he would never afterwards receive more than two or three pupils at once, that they might be left to fall insensibly into the habits of the school, without producing any effect upon its general state. In 1807 the first building was erected for the Literary Institution. The number of professors, in a few years, gradually increased to twenty, and the pupils to eighty. After selecting and losing two instructors for the projected school for the indigent, he was entreated by a schoolmaster of another canton, inspired with enthusiasm for his object, to employ his son in the execution of the plan. Fellenberg received the young Wehrli into his family in order to test his character, and before the end of the year was induced by his earnest request to place him, with three pupils gathered from the highways and hedges, in the farmhouse of the establishment. Here Wehrli partook of their straw beds and vegetable diet, became their fellow-labourer and companion, as well as their teacher, and thus laid the foundation of the Agricultural Institution, in 1808. About the same time, a school of Theoretical and Practical Agriculture for all classes, provided with professors of the respective sciences connected with it, was formed at Buchsee, at which several hundred students were collected. But experience satisfied Fellenberg that too many contented themselves with theoretical and superficial knowledge; and he has since preferred to train young men by an experimental course in his own improved system of cultivation. In



the same year he commenced a more important part of his great plan — the formation of a normal school, or seminary of teachers. The first year forty-two instructors, of the canton of Berne, came together and received gratuitous instruction in the art of teaching. So great was their zeal, that, on finding the establishment was not large enough to receive them, they were contented to lodge in tents. But the rulers of Berne forbade their teachers to attend these instructions; and since that period none have been received to prepare for instruction, except those who were employed at the same time as labourers. It was visited by deputations from the governments of Switzerland and of foreign countries; it became the resort of pupils from noble families; and a number of young Russians, of the highest class, were sent thither by the Emperor Alexander to receive education. In a few years after, the political state of Europe led to jealousy in regard to the influence of Hofwyl on its pupils; many states forbade the education of children abroad; and even the patronage of Russia was withdrawn. Of late about one third of the pupils have been English, and the remainder Swiss. In 1815 a new building was erected to accommodate the increasing number of the Agricultural School, the lower part of which was occupied as a riding-school and gymnasium. In 1818 another building became necessary for the residence of the professors, and the reception of the friends of the pupils; and soon after, a large building, now the principal one of the establishment, with its two wings, was erected for the Literary Institution, which furnishes every accommodation that could be desired for health or improvement. In 1823 another building was erected, in the garden of the mansion, for a school of poor girls; and in 1827 the last building, designed for the Intermediate or Practical Institution. It is much to be desired that this example of slow and cautious progress might be imitated by those who are establishing institutions in our own country, in place of collecting at once a large mass of discordant materials, without any preparation which can render them a solid basis for a well proportioned or permanent moral edifice.

I am, &c.

### LETTER III.

#### FUNDAMENTAL PRINCIPLES OF EDUCATION.

In my last letter I gave you some account of Hofwyl, as it appears to a visitor. Among his first questions, he naturally

asks what method of instruction is pursued at Hofwyl? To this he is answered—there are *principles* peculiar to Hofwyl, but no peculiar *methods*; that on the contrary, they are as various as the subjects and the characters of the individual. He will be told that Hofwyl is designed to be a place of *education*, of which *instruction* is the *means* rather than the end. I know not that I can better exhibit the leading principles on which this education is conducted, than by comparing it with some of the plans which have been proposed by different classes of educators. Some propose, as the object of all their efforts, to communicate as much positive knowledge as possible: they often produce living encyclopedias, unfit for useful activity. Others perceive how little this accumulation of abstract knowledge avails in preparation for active life, and direct their attention almost exclusively to matters of a practical nature. On this plan, there is no small danger of producing mere *instruments* for others—men almost incapable of original thought or independent action. Others perceive that both these plans fail in giving a man influence in the world, and seek to supply this defect by attending chiefly to those accomplishments and *exterior habits* which may attract admiration. Each of these systems is obviously imperfect; and those who are suitably impressed with the importance of the moral faculties and the future destiny of man, lament most deeply the utter neglect of these essential points in the systems I have described. But in seeking to avoid this error, they sometimes run into another. Sufficient care is not taken to adapt the *nature* and *amount* of moral nutriment to the *age* and *capacity* of the child. His intellect is occupied, his memory is loaded with moral maxims and technical theology, instead of simple living truth—that truth which will “make him wise unto salvation.” His mind is often wearied and his habits of sincerity endangered, by being called upon to perform, or participate in, protracted devotional exercises, to which neither his state of mind nor of body allow him to attend with profit. By some few, the treasures of science, and the beauties of nature and art, are neglected, and perhaps even treated as dangerous instruments of fostering pride, and cherishing an undue attachment to earthly things. All that thirst for general knowledge, all that love of beauty in the objects of taste, which the Creator himself has implanted, is extinguished or left to expire; and the intellect is suffered to languish, for want of that variety of objects necessary to the exercise and de-

velopment of its noble, its wonderful, faculties. By such an education, one may, indeed, be prepared for *heaven*, but he will be utterly unfit for the *duties*, and *struggles*, and *trials* of his previous course on *earth*.

In each of those methods, some portion of the compound nature of man, and of the various relations he sustains to this world and to another, is neglected. In all of them, it seems to be entirely forgotten that the *body* also requires an education which shall render it capable of fulfilling its important destination, as an instrument of the soul, and the medium of its influence on others, instead of impeding its development or restraining its activity by its weakness, or degrading it by the predominance of its sensations and passions. The jewel is carefully polished, but the casket in which it is preserved is treated with neglect or contempt. The moving power is accumulated to the highest point, but the wheels and levers by which it is to act are left to arrange themselves almost by chance, and it is not the fault of the educator if explosion and ruin do not follow. The founder of Hofwyl proposes a nobler and more extended view for the direction of his Institution:—

*It is to develop all the faculties of our nature, physical, intellectual, and moral, and to endeavour to train and unite them into one harmonious system, which shall form the most perfect character of which the individual is susceptible; and thus prepare him for every period, and every sphere of action to which he may be called. Nor does he believe it possible to apply principles like those of physical science to determine what kind or quantity of force is requisite to communicate a given momentum, in a given direction, to the mind or the heart of a child. Voluntary beings cannot be operated upon like passive matter. There must be a skilful adaptation of all the means we have at command, to the varying characters and states of individuals. Above all, he would not attempt to cut the gordian knot, or to form a coining machine of overwhelming power, from which beings should issue with the image and stamp of the manufacturer so strongly marked as to be visible to all, and to efface or obscure the peculiar features which the Creator has impressed. His object is, to develop and improve the being committed to his care, and to prepare him as soon as possible to govern and educate himself in conformity with his high destiny. It is deemed of essential importance to maintain the due proportion of development in the various faculties. "As often," says Fellenberg, "as I have observed*

one faculty excessively cultivated at the expense of others belonging to the individual system, I have found a crippled being, an imperfect character, the invariable result. It is only by means of the harmonious development of every faculty of our nature, in one connected system, that we can hope to see complete men issue from our institutions — men who may become the saviours of their country, and the benefactors of mankind." To form such characters is more important than to produce mere scholars, however distinguished, and this is the object on which the eye of the educator should be fixed, and to which every part of his instruction and discipline should be directed, if he means to fill the exalted office of "being a fellow-worker with God."

But it is by no means intended to form all according to a single model, or to raise all to the same degree of elevation. On the contrary, each child is considered as destined by Divine Providence to a particular sphere of mental and social activity, which is indicated by the talents bestowed on him, and the circumstances in which he is placed. "No educator," says Fellenberg, "should permit himself to misapprehend, or to pervert according to his own contracted views, that which the Creator has thus ordered in infinite wisdom." He should seek not to *create* or to *annihilate*, but to *develop* and *direct* the faculties and dispositions of his pupils, in reference to the destination thus indicated. It would be as absurd to employ the same occupation, or the same discipline, in the same extent, for each individual as to prescribe the same remedy in the same dose for every constitution. This intellectual quackery, like that which is found in medicine, is the most easy, and, unhappily, often the most profitable to the practitioner, but it is often ruinous and always dangerous to the patient. You ask, with natural anxiety, in what manner does Fellenberg attain this object? What is it which gives this pre-eminence to Hofwyl among the institutions of Europe? If I were called on to describe to you the "kill or cure" methods of an empiric, or the succession of "beat and roll, and solemn pause between," to which a military drummer reduces every variety of music, the story would soon be told: but if I were to give an account of the delicate combinations, and endless variations of remedies and treatment, in the practice of a skilful physician, in a lazaretto containing patients in every stage of danger and disease and convalescence,—or the manner in which the musician manages the notes, and stops, and swells

of an organ, and combines low and high, quick and slow, accordant and discordant notes, to produce the harmony which enchants us, — you would allow me a volume, and would suspect my capacity or my faithfulness, if I attempted to crowd it into a letter. You would naturally suspect me not less, if I were to attempt, in the same compass, to tell you how a skilful educator manages the mind, whose anatomy and physiology seem almost subjects for divination rather than observation; or how he trains into harmony a set of feelings which surpass in number and contrast all the tones and variations of which music can boast. I must therefore refer you to future letters, in which I shall endeavour, as circumstances permit, to present a detailed account of *the leading principles of Hofmeyr*, as the only means in my power of giving you distinct ideas of a system of education which required months of examination. I am, &c.

## LETTER IV.

## GRADUAL DEVELOPMENT OF CHILDREN.

It is a principle so generally admitted, that it seems almost trifling to mention it, and yet it is one the thorough application of which forms the most striking peculiarity of the Fellenberg institutions, that *a child should never be employed in exercises which are beyond his powers, whether physical, intellectual, or moral.* In regard to physical education, the truth of this remark is generally felt, as well as conceded, and it is considered cruel to require of the child what demands the vigour of later years: still, it is too often strangely violated. It is frequently forgotten by parents and masters, that too long a continuance of a particular kind of labour, when the tender frame is just developing itself, and yields to every impression, is not less injurious than violent exertion. It is entirely overlooked, both by the poor and the rich, that the confinement of the active body of the child, four hours in succession, to a single posture, and above all to that of the school bench, is as really doing violence to it as if it were called to excessive exertion. The limbs are often more enfeebled by *imprisonment* than by extreme *labour*. So with regard to intellectual efforts; if the faculties are not sufficiently matured to obtain a given kind or degree of knowledge, to attempt to force it upon a pupil will either enfeeble his mind or only expose his defects, render him a mechanical, and often a ridiculous imitator of others, and waste the time in which

other powers might be developed in a higher degree. To use the words of Fellenberg himself, "it is folly to attempt to bring down to the level of a child's capacity what presupposes the intelligence of manhood, or to make an immature mind pursue the train of thought of the greatest men, as is often done in our classical and scientific schools: the infantile conceptions of great objects which are thus produced, are, in effect, an obstacle to its improvement; and the important lessons to be learned from antiquity are thus debarred all access to the comprehension of the cultivated youth and the feelings of the mature man." In accordance with this principle, the pupils are classified in the institutions of Hofwyl, not according to their age, or the period of their arrival, or the amount of their acquisitions, but according to their maturity of mind and capacity for improvement. To pursue another course, is to produce discouragement in the more backward, and weariness in those more advanced. It leads both to indolence, and often excites bad passions.

It is for this reason that, in the institution for the higher classes, the number of instructors is multiplied far more than in other institutions: for eighty pupils, twenty-four persons are employed in giving lessons. In the institutions for the poor, the same object is effected by employing the more advanced pupils in the instruction of those who are below them.

For similar reasons, the state of the classes is constantly observed, and changes made whenever circumstances require it. If there be a pupil who cannot maintain his station without too great effort, he either receives aid in private or is transferred to a class corresponding to him in capacity. If another is found to advance more rapidly than his fellows, he is placed in a class more advanced, or additional employment is given him of another kind. If neither of these expedients answers, a particular course of lessons is provided for his improvement. In short, the great object is, not to preserve an arbitrary order of studies or number of classes, or to employ an assignable number of instructors. It is deemed the first, the indispensable duty of the educator, who takes upon himself the charge of a pupil, to provide at all hazards for the welfare of the individual; to furnish him intellectual as well as physical nourishment, of such quantity and kind as his circumstances require; or if he find it impracticable in a given case, to resign the charge.

He deems it, in the same view, of great importance that the development should not be pushed on too rapidly; and it was

remarked to me, by a person who had long observed the Institution, that one of those circumstances which distinguished Fellenberg from other educators was, "that he knew how to wait," and did not sacrifice the future to the present. The success of efforts to produce premature sages is often only apparent; it may produce a temporary excitement, which will enable them to shine and to reflect great honour on the establishment; but, like the paroxysm of a fever, it will be followed by a corresponding reaction. If our success is real, we shall only attain it at the expense of other faculties, by concentrating the vigour destined for the gradual development of all upon a single one; or what is not less ruinous, by destroying that physical force which is necessary to enable the pupil to enjoy and use his acquisitions, and entailing disease or debility, which disqualify him for every species of useful effort, or render his life a series of sufferings. Nothing is more common than the remark, that early precocity is followed by mediocrity or inferiority in later years; and almost all of those prodigies of childish intelligence which have excited astonishment and admiration, have usually, in later periods, disappointed the hopes entertained concerning them, and have seldom risen above the level of these infantile acquisitions. Still more frequent are the examples of premature death, or a debility even more distressing to the subject and to his friends, which adds another to the burdens of society, instead of furnishing it with an active, useful member. But in addition to this, the nervous irritability produced by this excessive application, or by even the ordinary development of the intellectual powers, without a corresponding attention to the body, is extremely dangerous to the moral character in many respects. It produces a selfishness, a devotedness to our own occupations and success, utterly at variance with Christian benevolence. It renders one impatient of those interruptions which duties to others demand, and it excites all the passions and appetites, both physical and moral, in an undue degree. Pascal and Pope both displayed astonishing precocity — the former never enjoyed a day's health; the latter exhibited a melancholy example of personal deformity and mental irritability. I cannot but regard it as one of the most honourable trophies of Hofwyl, that it has rescued more than one youth who was on the borders of physical or moral destruction from these causes; and thus has not only merited the civic crown, but, what is more important, has established the possibility, and indicated the methods, by unwearied vigilance and perseverance in the use of simple,

energetic means, of saving those whose health was ruined. It is of no less importance that the moral development of the pupil should not be pushed too rapidly. In general, faults established by long habits or strong propensities cannot be suddenly corrected without violent means. A change thus produced is often followed by a powerful reaction, and can seldom be radical or permanent. Such, indeed, is not the usual mode of operation of Divine Providence, which leaves us to learn wisdom by a series of failures. On this subject Fellenberg remarks: "We should never forget, in the performance of our task, that every right course in life is surrounded by a million of possible wrong ones; that in an institution for education, we have to do with *uneducated persons*. We should remember, that in many cases, the inevitable necessity of nature requires that we should be taught how to walk by a succession of falls." Above all, puerile follies and faults must be patiently endured, and mildly treated, until the pupil acquires that perception of their impropriety, and that power of self-restraint, which results only from age. We perceive at once, that the infant of a few days is not culpable for the excessive indulgence of its appetite, or other animal propensities, because we perceive that its reason has scarcely begun to operate: but we too often forget that the child, and even the youth, is but an infant a little more developed; that reason can only judge and act from experience; and that its influence over the active propensities is only the result of habits slowly and painfully established, and which in the full maturity of our faculties and age are scarcely sufficient for our own government.

The example of our Saviour himself, in the education of his disciples, teaches us the importance of applying this principle both to intellectual and moral subjects. How grossly erroneous were their ideas in reference to his character and destination; how childish and unworthy their plans and their contests; and yet with what slowness did He unfold the great truths He came to reveal! — how much did He leave to be learned after his death! — with what gentleness did He tell them, "I have many things to say unto you, but ye cannot bear them now!" — with what patience did He bear with their errors, their follies, and their sins! — with what mildness did he generally reprove them! Let the educator beware that he does not attempt to be wiser than his Master, and teach truth, and demand efforts, for which the infant mind is too feeble.

I am, &c. &c.



## LETTER V.

## PHYSICAL EDUCATION.

In a former letter I observed to you that the leading principle of Fellenberg's system of education is to develop all the faculties, physical, intellectual, and moral, and to endeavour to train and unite them into one harmonious system. Physical education occupies a most important place in the system of Hofwyl. Its object is to secure that vigour of body which is indispensable to the performance of other duties, and that permanent strength of constitution without which there is little hope of happiness or usefulness. It is justly regarded as the basis of success in other branches of education—the only means of ensuring to the pupil the power of employing, in future life, the acquisitions which he makes at so great an expense of time and labour. For those who have not felt the sad evidence of this, in years of debility, it is sufficient to point to the numbers of literary men who are annually obliged to abandon their pursuits, either partially or entirely, because the body is incapable of sustaining the mind in its efforts. They need only observe the multitudes of others who, with ample intellectual preparations, maintain with difficulty an artificial and painful existence, and whose physical debility prevents them from exploring depths of science, and soaring to heights of speculation, which they feel to be within their grasp, but pant in vain to reach.

This object was of course a prominent one with Fellenberg *in the choice of a situation*. Entirely removed from the unhealthy influences of a large town, Hofwyl is situated upon an elevation which is swept by every wind: its absolute height above the level of the sea is about 1600 feet. The cold is severe in winter, and the climate has that variable character which belongs to every elevated region. Such a situation may not be favourable for those who have come to maturity under a milder sky; but I am inclined to believe that it is best adapted for *some* a constitution capable of resisting the frequent and rapid changes of most countries in the temperate zone. The pupils are accustomed to go out in all weathers bareheaded; I seldom saw a great-coat used; and yet they enjoy vigorous and almost uninterrupted health, with the exception of those little indispositions belonging to every cold climate. A native of the French West Indies arrived there during my residence, who had many symptoms of a pulmonary complaint. It was not without many ap-

prehensions that I saw him placed in the Agricultural School, partaking of its homely fare and accommodations in a severe season. I saw him two years afterwards, with a countenance indicating comparative health, and a frame possessing a good share of vigour. The principal means of physical education employed may be reduced to *pure air, a suitable diet, regular exercise and repose, and the proper distribution of time.* In the Agricultural School the very nature of the establishment furnishes all that is necessary. In the higher schools, artificial means must be provided to counteract an artificial excess of intellectual life, in order that the rich may enjoy an equal opportunity to secure the first blessings of this life. *Every method is employed to induce, and even to compel, the pupils to spend much of their time in the open air.* Extensive play-grounds — small gardens appropriated to their use — a collection of all the implements for labour and amusement, both for winter and summer — a wood, which serves as a retreat in the hot season, and in which they often receive their lessons in natural history and the habit of observing and describing the objects they see — all serve as means and motives for the enjoyment of the open air. A very large riding-school serves as a place for exercise in bad weather. *They are also as absolutely required to leave their rooms and occupations during the hours of relaxation as to be present during the hours of study.* Indisposition is the only excuse admissible in either case. *But no less care is taken on a subject too often neglected, but even perhaps more important, — I mean, in providing for the purity of the air in the rooms where they study and sleep, and in which, agreeably to the present modes of education, they must pass the greater part of the twenty-four hours.* The dormitories, and rooms for study and for recreation, are large and airy to a degree which would usually be deemed luxurious. They are thrown open when the pupils are absent from them, and the most scrupulous neatness is preserved, that nothing may be suffered to taint the air. During winter they are warmed by earthen stoves, with tubes for heated air, which preserve a moderate but uniform and agreeable temperature, and do not admit that alternate and excessive heating and cooling which are connected with the ordinary methods of warming apartments. Above all, there is none of that wretched economy which sacrifices health and vigour of constitution to calculations of space and convenience, or to the mercenary plan of collecting the greatest possible number of pupils in a small space.

## LETTER VI.

## EXERCISE. — DISTRIBUTION OF TIME.

In my last I mentioned the external means employed to promote the physical vigour of the pupils of Hofwyl. But, as in all other cases, the voluntary efforts of the individual in the exercise of his powers are the only means of securing their healthy and vigorous development; and the best climate, the purest air, and the most perfect diet, are insufficient to give health to the inactive. Every means is, therefore, employed to maintain habits of vigorous bodily exercise. *Careful and ample provision is made for encouraging voluntary exercise. The requisite instruments for various active games are constantly furnished and placed within the reach of the pupils as regularly as the means of intellectual improvement and amusement.*

To connect exercise as much as possible with habits of industry, each pupil, who is capable of such a task, is provided with a *small portion of ground to be cultivated as a garden*, whose fruits afford him a reward, and at the same time an encouragement for foresight, labour, and perseverance. A *workshop*, well furnished with tools and materials for cabinet work, under the direction of a master workman, enables those who are disposed to occupy themselves in this manner to acquire a kind of skill always useful in life, and to manufacture many little articles of convenience or taste. But in addition to this, *gymnastic exercises* form a part of the regular business of every day: they consist in leaping, climbing, pulling, hanging to a beam, pulling a rope, climbing a ladder, running, swimming, &c.: they are graduated according to the age: at first they are of such a nature as to develop only the activity of the limbs; and subsequently, such as call forth the strength: they are varied in every mode adapted to develop the muscles, to habituate them to active and rapid movements, to accustom the body to maintain itself in all positions, and to give strength to the organs of respiration: they tend thus to render the constitution more vigorous; they prepare the body for those violent exertions which danger sometimes renders necessary, and for resisting those violent shocks which frequently occur, and which may prove fatal to a feeble frame; but they are especially important in teaching the pupil how to estimate his own strength, to know how far he may safely venture, and what he cannot safely attempt. These exercises take place in the open air when the weather is fine; and at other times in the spacious riding-school

which I have described as devoted to this object. Fencing and dancing are connected with them, or employed in their place, according to the necessities of the individual, or the wishes of his parents, but are all pursued under constant superintendence, and with frequent examination of their influence upon each individual. Agreeably to the laws of Switzerland, the pupils of the Agricultural School are taught military exercises every month; and during the summer the pupils of the Scientific School have weekly drills of the same kind. *Bathing* is also deemed of great importance in the physical treatment of boys. To guard against the enfeebling effects of streams and lakes heated by the sun, a large bath has been constructed, which is continually kept cool by a *jet d'eau* flowing from a neighbouring spring. In this the pupils usually bathe twice a day during the summer. A large bath of brick, lined with water cement, ten or twelve feet square, in one of the principal buildings, is heated for warm bathing during the winter, when this is deemed advisable. *An annual pedestrian journey* in the mountains of Switzerland forms an important supplement to these means of improving the bodily strength. The pupils are divided into parties, each under the charge of one of their teachers. The length and nature of the journey, the daily distance to be travelled, and other circumstances, are proportioned to the age and vigour of the party. Each one who is able carries his own stock of clothing in a knapsack, and they are taught to content themselves with the humble lodgings, and scanty, coarse fare, which a numerous party must often meet with in the mountains of Switzerland. Some means of conveyance is generally provided for the occasional relief of those whose strength is not equal to that of their companions, or for the knapsacks of those who are too much fatigued to carry them.

*The distribution of time* is also made with careful reference to the healthy development of the system. No lesson continues more than an hour, and an interval of ten minutes is allowed between the lessons, in which the pupils traverse the buildings, and find that momentary relaxation of mind and body which enables them to return with new vigour to their task. The lessons are so arranged, especially with the younger pupils, that the same kind of exertion shall not be continued too long. An hour of music, labour, or play is interposed between occupations of a more serious kind. Two hours of gymnastic exercises are also so arranged as to furnish mental relaxation as well as in-

vigoration of body. Care is also taken to occupy the morning, when the mind is fresh, with those studies which require the greatest intellectual effort. The afternoon, when the mind and body are both in some degree wearied, and rendered less active by the effects of the principal meal, is devoted to writing, drawing, music, and the lighter branches of study. In this way, not only is the bodily health promoted, but greater success in study is secured.

*The hours and duration of sleep* are regulated according to the age and necessity of the pupil, as indicated by the apparent demands of nature, under the direction of a medical adviser. It is deemed irrational to form a single positive scale, which would deprive some of the repose which their bodily state may demand, and would leave others to impair their strength by unnecessary indulgence. To provide against all disturbance of this kind, different sleeping-rooms are assigned to the different classes of pupils, according to the amount of rest they need. The great demands of parents and of society, at this day, render it extremely difficult to maintain the proper proportion of bodily and mental occupations, and Fellenberg is sometimes *compelled* to require an undue amount of intellectual exertion, at the period which ought to be chiefly devoted to physical development, and thus, perhaps, hazard a life of feebleness or inactivity. Still it is his intention, in the application of this system, to pay constant attention to *the individual necessities of each pupil*. For this purpose, each one, on his entrance, is subjected to particular examination, in regard to his constitution, his habits, his physical defects and danger, and the peculiar necessities of his age. The general rules in reference to diet, exercise, sleep, and occupation, are modified in accordance with this; and it is intended never to sacrifice, for a moment, the present health or future vigour of the pupil to the prospect of immediate success in his studies, or to the reputation which the Institution might acquire by the brilliant specimens of rapid improvement thus produced. Where the control of the pupil is left, as it always should be, in the hands of the educator, he often permits him to devote but half his time to study. The very eagerness with which some apply themselves is often only an additional evidence of that nervous excitement which endangers a premature waste of their strength, and which can only be subdued by an unusual proportion of bodily exercise. And so nicely balanced are our physical and moral systems, that one cannot be neglected without injuring

the other. It has also been found at Hofwyl, that to indulge the disposition to excessive application, often produces a degree of excitement which gives the ascendancy to dangerous passions, and leads to habits whose tendency is fatal.

## LETTER VII.

## INFLUENCE OF PHYSICAL EDUCATION ON THE MIND AND CHARACTER.

There is scarcely any point in which the system of Fellenberg excited stronger interest in my own mind than in the connection of physical education with intellectual and moral improvement. It is universally admitted that the mind can never be capable of exerting all its energy unless the body is in a state of health. We have no necessity to recur to those numerous distressing forms of disease, produced by the neglect of health, which entail upon their subject an imbecility or perversion of the mental powers. It is frequently found that a defect which appears to be simply intellectual or moral is connected with a morbid or imperfect state of the body, or a want of harmony between the various portions of the system, and that cheerfulness may even depend on a slight variation of food. In acting on this principle, the experience of Fellenberg has satisfied him that indolence in young persons is so directly opposite to their natural disposition to activity, that unless it is the consequence of bad education, it is almost invariably connected with some physical defect. He has often found it yield to the invigorating effects of the cold bath, or exercise in the open air; or, when it is the result of a preponderance of the animal system, it has been relieved by interposing an unusual proportion of exercise between the hours of study, and thus rousing the body from that torpor which benumbed the faculties of the mind.

*The habit of wandering from one subject to another, which so often gives rise to useless remonstrances, and still more useless punishments, is frequently connected with debility or disorder of the nervous system, arising from natural constitution, from rapid growth, or from previous excessive exertion. It can only be remedied gradually, by careful attention to the degree and methods of occupation, and to the means just mentioned; and I witnessed more than one instance of obvious improvement from the adoption of this course.*

*Impatience and irritability of temper are often the result of the*

same causes, and require to be treated in the same manner. Indeed, Fellenberg has often found that medical treatment was necessary, and that in many cases the life, or health, or moral character of the pupil would be irreparably injured by attempting to force him by punishment, or excite him by motives addressed to his vanity or ambition, to exertions to which his strength is not equal. Who that has long attended to this subject has not seen more than one example in which the peace or vigour of a youth has been thus sacrificed to the unreasonable demands of parents, or to the ambition or severity of teachers?

*The exercises connected with the physical education of Hofwyl tend to form and improve the character in a variety of respects. They lead the idle to habits of occupation and industry, by the attraction of an employment adapted to their taste. They cultivate the habit of perseverance in accomplishing what they have begun, whether it be in acquiring a particular exercise of body, in making an article of furniture or ornament, or in the cultivation of their garden plots; obliging them to exercise the patience necessary to wait for the result. They inspire with courage and enterprise, by teaching the pupil how often his fears and discouragements are groundless, and how much may be accomplished by effort and attention; they invigorate his resolution in subduing himself, and struggling with difficulties, and in producing that force of will, for the want of which so many men of the best principles and intentions fall a sacrifice to the temptations around them, and even to the persuasion of others: at the same time, they furnish him with a lesson of caution and prudence, by the habit they produce of considering the object to be accomplished, of measuring his own strength, and of devising the best means of bringing it into action.*

*The care of their little garden plots, in the autumn and spring, furnishes also useful lessons of foresight and calculation. It is interesting to see them in the autumn collecting and placing in a green-house, provided for the purpose, such plants as cannot sustain the cold; putting their hot-beds, and other ornaments which might be injured by the weather, under shelter; and heaping up the earth in such a manner that it may be penetrated and mellowed by the snows of winter and the influence of the air. It is peculiarly interesting to see them preparing and arranging their gardening tools as the spring approaches; and, when its first mild days begin to cheer the earth, issuing forth to break up the ground — to bring fresh and fertile soil and*

manure to replace what they have removed — and to make preparation for the summer, — to see the fondness with which they afterwards watch over the progress of the fruits of their labours, and gather the little delicacies, which have a double relish from this cause, and devise new plans for improvement and ornament; and especially to witness the eagerness with which each party, on their return from their annual journey, run to visit their little estates, and enjoy the refreshments they afford. Their annual journeys serve not only to inure their bodies to hardships, but to accustom them to self-denial: they give them experience of the vicissitudes of life, and present some of its shadows of such a depth as is suited to prove the courage, and call forth the energies of youth, without oppressing them; they form, in short, a kind of preparation, adapted to their strength, for the real evils and privations of life.

They also serve to enlarge their views of mankind, in their individual character and in their social relations: they are made familiar with the modes of life of the various classes of the community, and collect the materials for those comparisons which are so necessary to enable us to appreciate duly our own situation and circumstances. One object, continually kept in view, is to enable them to acquire the mechanical habit of all those *exterior forms* which are necessary in life: these depend much more on habit than on the intellectual and moral character, and yet are important to usefulness. On this subject, Fellenberg observes, “they should especially be accustomed to maintain the cleanliness so indispensable to health; an unpretending decency of dress and deportment should be rendered as familiar to them as their breath; they should never be left to experience embarrassment of feeling for want of them, as it often happens to men of great merit and learning, when they are suddenly called upon to comply with forms to which they were not early habituated. It is lamentable that many good men have the weakness rather to make pretensions to cynicism, as if it were an inseparable companion of great minds, because here and there an individual of this character has not given himself the trouble to throw off the disagreeable garb which conceals his merit.



## LETTER VIII.

## MORAL EDUCATION OF HOFWYL.—EXTERNAL MEANS.—EXCLUSION OF SOURCES OF CORRUPTION.—UNITY OF ACTION.

My dear Friend, — The only substantial basis of moral education, in the view of Fellenberg, is in *religion and religious influence*. But in communicating instruction and exerting influence of this kind, much of our success will depend on the *circumstances* in which the pupil is placed—the round of ordinary daily events which form the *moral atmosphere* in which he breathes, and whose efficacy is far greater than that of the occasional lessons he receives, however excellent. In this view, great care is taken at Hofwyl to render the immediate circle of the pupil's observation pure; to allow him to feel as little as possible the seductive influence of vice, while his own principles and feelings are in their nascent state, and his imagination susceptible of deep and lasting impressions. The retired situation of the Institution is exceedingly favourable, in excluding a multitude of those bad examples and excitements to evil which exert such a corrupting influence on the youth of cities and towns. It places the whole sphere of observation under the control of the educator. The character of every individual attached to the establishment, domestics and workmen, as well as teachers, is carefully ascertained, as far as possible, before they are received. It is constantly observed with vigilance, and every one whose influence is found to be unfavourable is immediately removed. Similar caution is used with regard to the pupils. None are received without testimonials of a good character; none are suffered to remain, who, after trial of the usual discipline, continue to exhibit examples of vice. The latter regulation seems, at first sight, scarcely consistent with the benevolence which should direct such an establishment. It seems unkind to exclude from such means of improvement the unhappy persons who are most in need of its privileges. But, on the other hand, it is contrary to sound judgment to mingle those infected with a contagious disease with such as enjoy health. They should not, indeed, be neglected; but they should be provided for, not in a *house of education*, but in a *moral hospital*. We have need of such hospitals for those corrupted with vice, as really as of lazarettos for those infected with disease. At the same time, Fellenberg does not expect to exclude entirely from the model of providential education which he proposes for imitation, those means

which evil examples and their results afford for enabling us to see more fully the nature and consequences of transgression. On the contrary, he finds that the view of those who bring on themselves the disapprobation, the dislike, or contempt of their companions, or the displeasure and reproof of their preceptors, by their faults, has often a more powerful influence on the minds of others than any theoretical instruction. But he finds, unhappily, that with every precaution which the educator can employ, a sufficient number of such examples will remain for this purpose; nay, enough to demand all his vigilance, in order to prevent the ill-disposed from exerting an influence on the public opinion. *In order to preserve the purity of the pupil's sphere of observation, the books which are put into his hands are as important as the examples which surround him.* None are left within his reach without submitting them to the most careful examination, and excluding all which his age or disposition may render *dangerous* or *dubious* in their influence. Unless this is done, all other efforts may be rendered of no effect; and the mind may be warped, the imagination gradually heated or corrupted, before we can perceive or remedy the evil. He believes also, that *it is not useful to read many works beside those which deserve to be studied in the early period of youth, when the pupil is incapable of understanding fully most books which he reads, and easily acquires the habit of reading superficially. There should obviously be no less care on the part of the educators themselves, that their own weaknesses may not become the means of counteracting the effects of instruction.* Where a number of persons are united in this task, the remark is of far greater importance. If each does not subdue, with the utmost care, his prevailing defects, the pupil, whose attention will be occupied rather by his faults than by his virtues, will be left to form for himself, from the defects of all, a kind of *abstract conception of an educator*, which will be rather a *model of imperfections* than of excellences. He is in danger of learning to associate each fault with the valuable qualities of his preceptor, or with the reverence he is taught to pay him, in such a manner as not to perceive its intrinsic deformity. It is proper in this place also to notice the importance which Fellenberg attaches to *unity of action and methods in education*. He does not intend that instructors, more than their pupils, should slavishly imitate a single model, or aim at an identity which can be only personal. "On the contrary, that variety in the modes of thinking and instruction

which stimulates the mind of the pupil to examination, selection, and originality, is one of the great advantages of public institutions. The contact with a number of instructors not only enlarges the circle of experience of the pupil, and furnishes him more numerous points of comparison, but prevents his becoming the servile copy of any individual. At the same time, it is of the first importance that *the course of moral education* and discipline should possess absolute unity,—that the pupil should always know what he is to expect,—should be accustomed to the same method of treatment,—and should never be able to conceal his faults, or escape punishment or self-accusation, amidst a diversity of opinion among those who have the charge of him. Each individual should feel assured of being strengthened and assisted in his efforts by all the rest; and the association should be able to reckon on the co-operation of each individual in the general system adopted.”

This co-operation is especially important in giving a particular direction to an individual character, or in correcting a particular fault. When a pupil is reminded of a particular defect, or prompted to a particular duty, by several of his instructors, the vanity which would lead him to doubt or resist is overcome; and that conviction of the importance of the fault they reprove, or the course they recommend, is produced, which is the first step to improvement. I have been surprised to see a proud spirit of self-conceit reduced by such means, in a few days, to comparative humility, yet without a degrading sense of shame, and commencing an entirely new course. On the other hand, so long as the offender finds refuge in the approbation or indifference of *one* of those to whom his fault may be visible, his pride often sustains him, and renders him inaccessible to the remonstrances of all the rest.

In reference to the *immediate direction and education* of the pupils, Fellenberg deems absolute unity so indispensable that he confines the task to as small a number of guardians as possible, consisting of his children and of pupils from the school of Wehrli, who have been fully imbued with his views, and whose fidelity and judgment have been tried. The mass of the instructors, whose previous education or short residence at Hofwyl render it difficult for them to co-operate fully with the views of its founder, are lodged in a separate building, at such a distance from the school that there is no immediate communication with it: they come into the Institution, as into a family, to give

their lessons ; and have no concern with the pupils, except as it relates to their intellectual progress and their conduct in the class. Occasional meetings of the instructors are held, with a view of producing as much co-operation and harmony of views as possible : they are not intended merely for the discussion of principles ; but the intellectual and moral character of each pupil is made the subject of particular inquiry, and each instructor is called upon to give the result of his observations, and his opinion as to the course to be adopted. *Fellenberg regards it as very important also, in order to preserve this unity of influence, that the pupils should reside uninterruptedly in the Institution until their education is completed.* A visit to their homes, and the idleness and round of amusements that usually attend it, produce effects which often entail months of painful exertion upon the educator and the pupil, before they are remedied. The simplicity, uniformity, and regularity of his school life will often be wearisome to him, after having been accustomed to the indolence, comparative luxury, and abandonment to his own will, in regard to the employment of his time, which he has enjoyed at home. Absolute submission will become difficult, and he will find the simple, unyielding conduct of his educators almost unkind, after the flattery and indulgence he has experienced from ill-judging friends, if not from his own family. During such a short visit, the friends of a pupil are usually more anxious to give and obtain marks of affection than to promote his improvement ; and the attention is occupied rather with those more favourable changes in body and mind which take place at this period of youth, than with his remaining defects. Fellenberg therefore urges that these brief gratifications of affection should not be purchased at a price so dear, and that the visits of parents and friends should not be so frequent as to produce a similar disadvantage. He observes, with justice, that no parent should confide a pupil to the care of an educator unless he reposes entire confidence in him, and is convinced of the *general correctness of his views.* Every reasonable parent must admit that in such a case, even if he cannot approve *all the details of the treatment adopted,* it is far better that his child should be subjected to one uniform course of discipline, although imperfect in some points, than to have his attention distracted by an alternation of different methods, and his confidence both in his educator and parents impaired by perceiving the difference of their views and treatment.

## LETTER IX.

GOOD EXAMPLES.—INFLUENCE OF PUPILS ON EACH OTHER.—  
PUBLIC OPINION.—GOVERNMENT BY PUPILS.

My dear Friend,—In my last I described the views of Fellenberg in reference to the importance of preserving the pupil's immediate sphere of observation, as much as possible, from sources of corruption: but it is not sufficient to exclude evil examples and influences; *he should be surrounded with such as will continually allure and stimulate him to good.*

In constituting families, the institutions established by Providence for the education of our race, Divine wisdom has ordered that the little pupils should arrive *singly*, in a state of great susceptibility, and at such intervals that ample time is left to those who are thus constituted their educators to gain the experience and to acquire the habits necessary for this important task. In this, as well as in other points, we should follow the steps of the Divine Educator. *The most effectual mode of securing the predominance of good examples in a new institution, is to commence with so small a number that their combined power and skill cannot escape the vigilance of the educator, or resist his moral influence.*

The institution at Hofwyl was originally formed of a *small number, who were trained to certain regular habits and duties.* These gradually came to be regarded as much a part of the daily routine of events as the hours of eating and sleeping; and excited almost as little the idea of resistance or change. Only one or two new pupils are, even now, admitted at a time. They find themselves in a current which they cannot arrest, and which it is difficult to resist. In attempting to escape it, they become insulated in the midst of a busy little world. They perceive a constant course of occupation, accompanied with every mark of enjoyment, and begin to believe that they may be united. Their own love of activity is aided by the spirit of imitation and the social disposition which eminently characterises the young; and they insensibly fall into the stream, and co-operate with the mass in exerting a similar influence on others. *The public opinion of the pupils* is also employed as an instrument of restraint and government. It is established in the same gradual manner as the habits of the school; it is developed and strengthened by various branches of study, and

especially by that of history, and by the public assemblies of the pupils. The effort is made to excite in the pupils that public spirit which seeks to exclude every thing improper from its sphere of influence, in order to preserve the order and tranquillity which are necessary to the improvement of all. In the same manner, the attempt is made to inspire a class with a desire to attain the object proposed in their lessons, and a spirit of opposition to all that disorder and idleness which may interrupt or embarrass the course of instruction, or retard their progress: they are led to unite in assisting the feeble, stimulating the idle, and discountenancing the disorderly. An influence of this kind, once established, with due regulation and oversight, will often accomplish more than all the remonstrances and discipline of the teacher. The pupil can seldom resist the force of truth, when he finds himself condemned by the common voice of his companions, and is often more humbled by this censure from his equals than by any of the admonitions of his superiors.

At one time the attempt was made to give permanency and force to the influence of public opinion, by embodying it in a system of regulations formed or consented to by the pupils themselves, and executed by their own tribunals: but it was found that much time was unnecessarily consumed; that the attention of the pupils was too much drawn off from their studies and themselves; that the correction of faults was often late, and that private friendly admonition was often excluded where it was most necessary. Besides these difficulties, the application of a single law (which must necessarily be unyielding) to every disposition did not always produce the best effect. Many cases also occurred where none but a mature judgment could distinguish with correctness the circumstances of the case, and the proper mode of managing the individual, and where every hope of his reformation seemed to depend on the delicate touches of an experienced hand, and would be absolutely hazarded by the publicity necessary in other cases. For these and other reasons, the plan has been laid aside for several years.

#### LETTER X.

##### VIGILANCE EMPLOYED.

My dear Friend, — In former letters I have mentioned the general means employed for the physical and moral welfare of the

pupils of Hofwyl. But it is obviously important to *imitate the unceasing vigilance* as well as the general provisions of *Divine Providence*. A school is not a machine which may be wound up and left to its own movements. The educator should watch over every step of his pupils with constant, but often invisible care, in order to see the effect of regulations and circumstances on their bodies and their minds, to observe the propensities which develop themselves, and to restrain their action at the moment that they begin to endanger the purity or the safety of the individual or his companions. Where he cannot be personally present, guardians, approaching them in age, should attend them in all their occupations and amusements. Every suitable occasion should be seized to impress moral and religious principles, and to point out the inevitable results of good and bad conduct. Such lessons will have an influence when given at the moment, and in view of the act, which no subsequent description, no theoretical illustration, could possibly exert. The pupils of Hofwyl are continually attended by one of their educators, who observes and aids them in their studies, who accompanies and generally joins them in their sports and recreations, and lodges in their bedchamber, to watch over their conduct and provide for their wants at night. He does not retire until all have sunk into repose. He rises first in the morning; and does not leave the chamber until all have descended to their occupations. By this constant course of watchfulness and familiar intercourse, the educator has the opportunity, not only of learning the character of his pupils, but of inspiring them with confidence and affection for their guardians, *which are the great instruments of government and discipline in the institutions of Fellenberg*. These feelings are not to be produced by false indulgence, and much less by passing over faults unnoticed. The sense of right in a child is more acute than we are disposed to imagine, although he may not always be in possession of language to express it; but he quickly perceives a deviation from consistency, and loses that respect which is the only sure foundation of personal attachment. On the contrary, a well-applied punishment will often do more to gain the affections of a child than the most lavish fondness. The ebullitions of childish impatience and passion should therefore be endured in the child, as well as the infant, without assuming severity of manner, or exerting authority, or inflicting punishment; above all, they should never be received as personal

insults or injuries; and the child should never imagine that his educator is influenced in his discipline by the same passions as he himself feels. On the contrary, he should be led to see that he cannot affect him by such treatment; that all his petulance rather excites pity than anger, and thus gives him no occasion to deem himself of importance. Reproof at the moment is often useless: it is usually better to wait until passion is subsiding, and the reaction of reason and better feelings begins. Mild representations and friendly expostulation are then to be applied, in place of authority and punishments. They are far more effectual, because they reach the source of the evil, instead of cutting off the streams. The child, for example, whose insolence has its origin in vanity or pride, is not likely to be reformed by punishing the numerous petty offences to which they give rise: but in directing his attention, and our efforts, to the false state of feeling which gives birth to them, we shall be much more successful in convincing him of his fault, and in leading to its correction. In this method of discipline, the teacher, instead of repulsing the pupil, attracts him, and gains his confidence: he leads him to disclose his feelings, and thus to lay himself open to the observation and correction of him whom he learns to regard as a friendly adviser, and not an arbitrary master. In the words of Fellenberg, "the educator should be like the Saviour, the child's best friend, and not his tyrant." *Patience and perseverance* are indispensable to secure success in this mode of education; and the educator must *be master of himself*, if he means to influence his pupils. One of the educators of Hofwyl observed to me, in reply to the question, how far such mild measures should be carried before resorting to severe ones? "*In all which relates to puerile faults, mild means are the only effectual means.* If the pupil repeats a fault of this kind twenty times, let the preceptor remind him of it with perfect calmness, and assure him, with the same aspect, that his reproof shall be repeated twenty times more, if necessary. This perpetual repetition becomes more painful to the pupil than a momentary punishment: he becomes weary of his fault; and I have succeeded in this mode when other measures have entirely failed. On the other hand, the pain which is inflicted either by corporal punishment or by those shocks to the feelings produced by severity of manner, agitates the offender so much that his reason no longer acts calmly: the effect passes speedily by; and, in its place, we often find the reaction of wounded



pride or disappointed appetite exciting only anger at the executioner, instead of penitence for the fault." In short, the educator should always possess and cherish the *genuine parental spirit* towards his pupil: it should be interwoven with all his instructions, with all his requisitions, with all his treatment. This spirit the pupils will not fail to discover, and it will almost invariably awaken a corresponding filial regard on their part. He should exhibit this spirit by seizing every opportunity, and employing every means in his power, not only to render his pupils wiser and better, and thus happier, but also to promote their innocent enjoyment. Such exhibitions of it are given at Hofwyl in the attention paid to provide for their amusement, in their gardens, workshops, and play-ground, in the concerts and occasional festivals, and in their annual journeys. The educator is always the spectator, and often the sharer of the sports of the pupils: he endeavours to avoid that austerity which keeps them at a distance and renders confidence impossible, without descending to that familiarity which might impair the respect which is his due. It is, indeed, difficult to maintain this proper medium; but its importance is too generally acknowledged to require any illustration. But care must be taken never to treat the child as a plaything, by that *fondling* which is too often considered the evidence of affection, and thus reduce him to the level of a favourite animal. The parent or *guardian must assume the infantile character*, and be the companion of the sports of his children. If he finds himself incapable, like Henry of France, of becoming the horse of his child, if occasion requires, he will fulfil his task but imperfectly. The educators of Hofwyl deem it of no small importance, not only to *avoid all appearance of irritation and impatience*, but to *maintain a uniform cheerfulness* of demeanour with their pupils in governing as well as in instructing. Commands given with cheerfulness are usually obeyed with alacrity; when, perhaps, the same directions, announced with a gloomy and severe manner, would excite discontent and rouse the disposition to resistance. They endeavour by this and other means to maintain a spirit of hope and cheerfulness in the pupils themselves: it renders labour more easy and more successful, and privations and inconveniences more tolerable. *They also endeavour to gain their confidence by listening to their requests and their complaints with patience*, in the full conviction that the views of a child *must, of course, be often imperfect and unreasonnable*. They have then the opportunity of

correcting them, and of aiding them to judge more rationally on another occasion. At the same time, they learn the means of access to their hearts, and may hope to be informed without reserve of the progress and state of their feelings at all times; advantages which would be entirely lost, if they attempted to suppress authoritatively and abruptly these exhibitions of their feelings, on account of the little marks of petulance or impatience which may attend them. At the same time, there are many occasions when the nature of the subject is such that explanations would only perplex the pupil; when it is impracticable or unsuitable to give him the reasons for their directions, when it is necessary to require and enforce immediate obedience. Here they must imitate the occasional course of Divine Providence, in *peremptory orders, grounded on their superior knowledge, and enforced by their authority and superior power*; and thus teach the pupil the *duty*, and *form the habit* of exercising *implicit confidence* in those under whose care he is placed, and *unconditional obedience* to their commands, when they are absolute, even when he cannot see the reason. There are moments in the course of education, and even of life, when the delay which reasoning demands would expose us to the danger which it is intended to avert, and where we must learn to yield to authority without a question. It is not to be doubted, as a single example, that the difficulty of submitting in this manner *implicitly* to the direction of a *skilful person*, in disease or in a moment of danger, has caused the loss of many a life and limb, and that this has often arisen from the defects of early education. It is not less important, in modifying the character, to engage the pupil himself in the task. Force, compulsion, reach only the exterior; the heart, the character, remains unchanged. The disposition suppressed by such means only waits a favourable opportunity to develop itself anew. Coercion can with propriety only be employed to restrain open violence or obstinate resistance to public order; or in cases where the resolution of the pupil is so enfeebled by habit or the strength of a propensity, that he requires exterior aid. Even in the worst cases he should, if possible, be made to feel the want of it, and accept it as a kindness, instead of revolting against it as an act of authority. It has more than once occurred at Hofwyl, that pupils in these circumstances, *from the habit of being treated with mildness, and from feeling confidence instead of fear of their educators*, have been led to solicit the aid or discipline of which

they felt the need, or whose good effects they had seen in the case of others.

But in general, the *pupil is taught and required to govern himself*, to exercise one sentiment in correcting another : he is made to feel a responsibility for himself, and to regard his educator only as a mentor, whose duty it is to warn him of his faults and his dangers, but who imposes no arbitrary restraints and exerts no despotic power which can interfere with his rational liberty.

#### LETTER XI.

##### LIBERTY OF THE PUPILS. — TRIALS. — FESTIVALS OF HOFWYL.

My dear Friend, — In former letters I have described to you the precautions and the vigilance employed in preventing and excluding evil, as a pre-requisite to a proper course of moral education, and the general method of conducting it. In this, as in other parts of his task, the object of the educator must be, to ascertain the dispositions and propensities of his pupils, — to soften and correct those which are in excess, — to draw forth and strengthen those which are deficient in force, — to modify one by means of another, — to subject all to the influence of the intellectual faculties, — and thus to produce, as far as possible, that harmony which should be the basis and the ornament of the moral and religious character. If the future destination of his pupil is still undecided, he should endeavour to ascertain in what occupation he may be rendered most happy and useful; or if it is fixed beyond recall, to watch especially over those points of his character, which are important in reference to it. These objects cannot be effected by a system of rigid restraint and arbitrary punishment. Such a course may, indeed, restrain or suppress certain faults, so that they shall not break forth in the course of education, and thus promote the ease and tranquility of the educator, and his reputation for the moment : but it will defeat the great end in view, and leave him in ignorance of the materials on which he is to act, by inducing the pupil to conceal his propensities and passions. They will too often exhibit themselves like a suppressed volcano in the sudden desolations of an earthquake ; or burst forth like the wasting torrent of lava when the pressure is removed. It is on this principle that we can easily account for the utter failure of many excellent parents in the education of their children, and the lawless,

reckless indulgence of every propensity to which they too often resign themselves, as soon as they escape from the authority which has restrained them. On the contrary, after establishing the system of precaution and vigilance we have described, Fellenberg considers it as indispensably necessary to *respect the liberty of the pupil*, and to permit him to act freely, if we wish to discover how he is disposed to act, or to aid him in correcting himself. Nay more, after surrounding him with the circumstances described, which shut out, as much as possible, *direct seduction and positive examples of evil*, we must leave him to the influence of such objects and causes, fitted to excite his propensities, as he will ordinarily encounter in the world, and allow him to exhibit his character, so far as his own immediate safety, or that of those around him, is not endangered. Our dispositions and passions must remain unknown to ourselves and others, if the objects which excite them are entirely kept out of view: the nobler or more feeble propensities cannot be cultivated; the inferior or stronger cannot be pointed out or suppressed. Without some previous trial and examination of this kind, the pupil is sent forth into the world to learn amidst its difficulties of what he is capable, and discovers for the first time the nature and strength of his propensities, from the influence of temptations which too often prove fatal to his character and prospects. Is it not cruelty thus to launch an untried bark upon a pathless ocean, and to hide from ourselves the defects which endanger its safety, lest the task of applying a remedy should weary our patience by its difficulty, or impair our reputation by its ill success? In addition to this, the moral qualities are often among the most important indications of the sphere of action to which Providence has destined the individual. If you compel the timid spirit to embark on the ocean of public life, you prepare a victim, or a dupe, for the more powerful. If you condemn a mind spurred on by the love of action, to a sphere where his powers find no legitimate means of development, he will gratify them in forbidden ways, or sink into indolence and apathy, for want of a stimulus to action.

Fellenberg also believes, that none of our fundamental and essential dispositions and propensities would have been implanted, without some valuable end. Indeed, the more narrowly he examines the subject, the more will the educator be led to believe that there is no one of *these original principles* in the human mind, as it issued from the hands of its Creator, which

in its just measure and proportion, and duly modified by others of a higher nature, will not contribute to the great ends of our being. The same desire of property which in its excess becomes avarice, or produces fraud and theft, when duly restrained becomes frugality, and contributes no less to the welfare of society than to that of the individual. The wisdom of the serpent, properly employed for worthy objects, is as noble as its kindred vice of cunning is base, and not less necessary than the harmlessness of the dove. The same zeal and energy of character which stimulated Saul of Tarsus to drag the followers of Christ to prison and to death, when duly directed, led Paul to sacrifice his life in the cause of religion and humanity.

It is on these principles that the usual regular and frugal diet of Hofwyl<sup>is</sup> is, on rare occasions, exchanged for the luxuries and wines of a feast, and the pupil is left without the least restraint to indulge his propensities. This is done even in the Agricultural School; wine is given them *ad libitum*, and the hour of retiring is left to their own choice, with the understanding that the labours of the succeeding day must be resumed at the usual hour. When I first learned this practice, I was somewhat surprised with what seemed a dangerous departure from the usual salutary system of seclusion from the inducements to evil. On expressing my apprehensions to Wehrli, he observed, that such variations from regular habits must be only as rare exceptions to a general rule; but that they had been of essential service to him, in enabling him to detect dispositions and propensities which he did not suspect. He deemed them necessary, still farther, as a preparation for encountering similar evils in the world. "If," said he, "a pupil is not capable of resisting for a few hours, under the eye of his instructors, temptations which will meet him at every step in life, it is of the highest importance to discover it, while yet we have the opportunity of preparing him to overcome them." He assured me, that in one instance in particular he had discovered a propensity to intemperate drinking, which he had never before known, and which he had little doubt would have resulted in a confirmed habit, but for the counsel and discipline to which this discovery during the period of education gave rise. "Is it not unreasonable," he asks, "to expect that a child will walk safely on the edge of a precipice, if we never suffer him to see it, and never allow him to direct his own steps, till the moment of trial comes, and then leave him to go through it unassisted?" Per-

sonal observation of these festivals entirely dissipated my apprehensions concerning their influence, *as they are conducted here*, which these remarks had greatly diminished. I have watched with surprise one of the feasts of these peasant boys, when the table was loaded with luxuries adapted to their tastes, and furnished with wine, extending itself late into the night, and still exhibiting order, mingled with gaiety, which would put to shame our fashionable feasts. Their instructors were indeed present, but as *companions*, not as *masters*; as aids to give a direction to their amusements, but not to interrupt or restrain any indulgence they might choose. They were left to their own conscience and reason to discover their duty, and to calculate the consequences of irregularity. One course of dishes succeeded to another, and the bottles of wine were filled as soon as they were empty. Sometimes a burst of gaiety would seem to threaten the destruction of order; but in a short time, everything would gradually subside to the usual level of cheerful regularity. Their repast was sometimes cheered by the performances of the band, and sometimes varied by one of the popular hymns or patriotic songs which they are taught. Occasionally their activity would develop itself in childish gambols, or in a simple dance; and more than once they passed without any apparent violence into a hymn of a serious and even of a religious character. Although they never have wine except on such occasions, I saw but two or three who exhibited the least evidence of its influence upon them, and this in a slight degree only. Such was the conduct of peasant boys from ten to twenty years of age! You will need no other evidence of the excellence of the modes of education which had been adopted with them. You will perhaps question, and it may be with reason, whether this plan is applicable to our own youth. I present it as an interesting fact in the history of Hofwyl,—as an evidence of the extent to which liberty may be granted in connection with a proper system of education, and an illustration of the manner in which the pupils are prepared to use that unrestrained liberty which they enjoy in life.

On the same principle, the pocket-money of the pupil is left entirely to his own disposal, with the condition that he must afterwards give account of the manner in which he has spent it. It is in watching over the pupil in the circumstances calculated to develop his character, that the most important part of the task of education consists; a task which certainly

requires the highest degree of wisdom, and which it would seem almost presumptuous in man to undertake, if Divine Providence had not imposed the task upon us. *Let it not be forgotten*, that in proposing this course, Fellenberg *exerts and demands a vigilance that never sleeps — a perseverance that never tires*; and insists that none should assume the important duties of an educator who is not resolved to *devote all his powers* to their performance. He calls upon them to remember that declaration of Him who manifested a peculiar regard for children: "Who so shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea." Let it be remembered, too, that the results of this system, however hazardous it may seem to some, are incomparably happier than those of the opposite extreme of slavish and violent restraint, which is too generally adopted.

## LETTER XII.

### PUNISHMENTS.

My dear Friend, — In former letters, I have described to you the manner in which Fellenberg endeavours to imitate the example of Providence in the general moral training of his pupils. In reference to punishments, the same course is attempted. We seldom see the Divine hand *visibly* stretched out to punish the offender: the Creator has appointed an order of nature by which the improper indulgence of our appetites and passions, or the abuse of our faculties, is followed by suffering. In implanting propensities in man, He has provided that an injury to others usually brings evil consequences upon ourselves, from the reaction of their wounded feelings or excited passions. We are thus left to choose between good and evil, and are made to feel that we are our own executioners, in most cases of suffering for negligence or sin. In the same manner, the pupil of Hofwyl is led as much as possible to correct himself, by letting him feel the *natural consequences of his fault*, when they are not dangerous, and when previous warning has not been sufficient to restrain him. The *pain* or *indisposition* which results from little follies, and excesses, and imprudences, is the best, and often the only means of leading him to correct himself. The *bad opinion* or *dislike of his comrades* is the natural result of pride, vanity, unkindness, or any of the faults which he may commit

against them, and a powerful means of correcting them. The *neglect and disapprobation of his preceptor*, and the expression of his dissatisfaction in admonitions and reproofs, are not less the natural consequences of idleness or bad conduct. The *public notice of a fault often repeated, is obviously necessary*, as a means of warning others against it, and preventing the evil influence of the example at the same time. In the same manner, neglect of studies, or conduct which delays or interrupts the progress of others, *necessarily demands, on their account*, the exclusion of the pupil from his class, and inflicts a penalty whose equity he cannot contest, and which he usually feels very deeply. When the habit or fault is such as to be *dangerous to others in its effects or as an example*, it becomes equally necessary to *exclude the pupil from the amusements of his companions*; or, in cases still more serious, to *place him in a separate building*, under the constant observation of some one to whose charge he is committed. This is usually the highest degree of punishment which is requisite. If this fails, and if the fault has assumed the form of a *confirmed habit*, it is usually deemed necessary to *remove the pupil entirely from the Institution*.

It will be said, perhaps, that a system so mild will be utterly inefficacious, and perhaps it will be found so, upon trial, in some establishments. *It will unquestionably be so*, when the same care is not taken as at Hofwyl to cherish delicacy of feeling, and to avoid every thing which may render the pupil insensible to moral influence, and impair the power of conscience. The person who has been accustomed to act only from the fear of blows, cannot be made susceptible of the force of parental admonition without much previous preparation. But this does not prove the necessity of a system which thus represses his better feelings. The arbitrary and violent punishments which appear to have no other source than the will of the master, and too often will seem to be dictated by his passions, are, in the view of Fellenberg, the cause of serious injury to the *character*, although they may be effectual in repressing the *exterior defects* of the pupil: they often afford him a species of consolation, in the idea that his sufferings are excessive, or at least, that they are the result of passions like his own: they thus rouse his courage and sense of justice, in opposition to his educators; they bring his better principles into conflict with an authority which he is bound to respect, and thus utterly derange his views and feelings as to right and wrong: they *often excite*



*passions incomparably worse than the fault they are designed to correct, and strengthen them, by calling them frequently into exercise: when they exert an influence, they only accustom the pupil to act from the lowest motives, the fear of his fellow-men and of physical pain, and thus debase instead of elevating his character.*

Still Fellenberg concedes, in theory and in practice, that *corporal punishment is occasionally, though rarely, necessary.* Those who have been long accustomed to this method of discipline, often prove intractable without its use, until they have begun to imbibe the spirit which reigns in the Institution. *Serious faults* also, which result from *violent passions*, should be repelled with the corresponding force at the moment, in order that a deep impression of physical pain may be associated with them, and serve as a check when excitement of this kind begins anew. It is also sometimes necessary to give a physical shock of this kind as a counterpoise to *strong propensities or long established habits*—as a means of arousing the pupil from that drowsy irresolution which is frequently the greatest obstacle to reformation. Should a course of such treatment be necessary at Hofwyl, it is accompanied by exclusion from the Institution in a separate building. The pupil is considered as withdrawn from the society of his fellows, and from the ordinary means of education—as being unfit to be treated as a rational being, and unworthy (for the time) of living among them. Great care must, however, be taken to *continue this only so long as other means are without influence; to seek by every possible means to awaken a better spirit, and to seize the first indications of susceptibility* as the signal for offering a friendly hand to encourage and assist the pupil in his conquest of himself. The educator should especially avoid the use of all such violent means where *debility of body, or an unsound state of health*, gives rise to faults or habits; and above all, where the pupil himself is sensible of his error, and struggles against it. In such cases he should, on the contrary, *take the place of a friend, and proffer his aid* as to one in need of assistance, instead of assuming the attitude of a severe judge. Some remarks have already been made on the importance of applying physical means in many cases of this kind, under the head of Physical Education.

In those cases where a fault has assumed the form of a *confirmed habit, which the pupil is no longer capable of resisting*, it is of the first importance, and often a sufficient remedy, to place him in circumstances where the commission of it is difficult or

impossible, or where he must of necessity form a habit of the contrary kind, until the force of the former habit is destroyed. It is on this principle that habits of indolence are destroyed, by giving the pupil an occupation which excites his interest until he is accustomed to be busy. As an example of this species of discipline, Fellenberg sometimes places such of his workmen as are disposed to neglect their work for idle conversation immediately under a threshing floor, where their voices are drowned by the din above them, and they can have no resource but in silent industry. In such a case the individual does not feel the immediate action of man upon him. He yields to circumstances and not to authority, and yields with less reluctance.

Such are the *mild*, and *simple*, and *natural* methods by which a degree of order and industry are maintained in Hofwyl which I have rarely seen in a public institution, and which I have never witnessed where force and violence were the instruments of government.

### LETTER XIII

#### REWARDS. — EMULATION. — MOTIVES PRESENTED.

My dear Friend, — You will naturally inquire what *rewards* are given at Hofwyl? They are in the same general spirit as the punishments. Positive rewards are excluded no less than positive punishments. Fellenberg is of opinion that they are calculated rather to injure than improve the pupil's character, and therefore to impede rather than promote the great process of education. That they may excite to greater exertions is beyond all debate: but it is by appealing to *appetite*, or *avarice*, or *selfishness*, or *vanity*; and thus impairing the habits of *self-government*, of *benevolence*, and of *humanity*, which it is our great business to strengthen. For similar reasons he considers it improper to employ these or any other means in order to excite *emulation*. He believes that none of its good effects can atone for the envy and jealousy it so generally produces — the spirit of selfishness and pride which it necessarily nourishes. There is *neither first nor last* at Hofwyl, neither *rewards*, nor *medals*, nor *prizes*, nor *punishments* which have *humiliation* for their object. In short, all that train of measures, all that apparatus designed to address the love of glory, are entirely out of the question. Even praise should be bestowed, in the opinion of Fellenberg, very cautiously. The approbation, the friendship of his teacher

and his most estimable companions, will be enough for a pupil of a generous mind. In a mind not capable of being excited by these testimonials of success, more distinct expressions would often rouse unworthy feelings, and encourage a *vanity* which would be *more destructive* than the indolence it is designed to remedy. Fellenberg observes to his visitors, "the existing good in our institution will only be destroyed if you allow yourself to express the feelings which may sometimes be inspired, in unreflecting praise, and in attempts to reward it. 'That is right,' is the only expression of approbation which the simple, upright efforts of our pupils admit. More than this would only serve to *tempt them, and mislead us.*" You will ask what motives can be found as substitutes for the powerful stimulus of rewards and distinctions? Fellenberg replies, that "*much better means* are presented in the *healthy eager taste for knowledge* which we should develop in our pupils, and which is the *almost invariable result* of a *well-combined system of education*; in the *respect and attachment* which should be produced towards his educators, and the confidence he should feel in their desire to promote his welfare; in their superior wisdom; in that *filial affection* which seeks to gratify the anxious wishes of parents; in the *love of truth*; in the *sense of duty*; it is only from these sources, which the moral and intellectual superiority of the educator place at his command, that he should derive his influence over the uneducated; and he should by no means rely on appeals to fear, or hope, or any other motives of a merely prudential kind, which are only fitted to develop a slavish spirit, and a disposition to concealment or deception." As a proof that the mild system of government, and the simple but powerful motives to action I have described, are *fully adequate* to secure the success and usefulness of an institution, we may appeal to the results of the plan at Hofwyl itself. To say that *uninterrupted* order and good conduct prevail in an institution of one hundred boys, of all ages and countries, and often previously injured by false methods of education, would destroy all confidence in my remarks; but after months of residence there, I heard of *no flagrant disorder*. I witnessed *fewer of the occasional sallies of youthful passion* than in *any institution of the kind* which I have known. I have seen incomparably more of the spirit and love of order, which is the best security for the conduct of pupils, than in schools where the rule of action was a despotic command, and the rod the great motive to obedience. Not less

evident is it from the experience of Hofwyl, that premiums and distinctions, and other means employed to excite the principle of *emulation*, are equally unnecessary to secure industry and the love of study. All these motives are banished from Hofwyl, and yet my own experience and observations, and the remarks of others who have long known the Institution, satisfy me that in few institutions is there so much disposition to application, or so much faithfulness in the pupils in employing all their powers in the fulfilment of the task assigned them. A former professor observed to me, that he had taught in many schools, both public and private, but that he had *never found* in any other that attention, that *love of study*, that *attachment to the instructor*, which he had discovered at Hofwyl; and that he would cheerfully relinquish the post he then held, though more advantageous in other respects, for the sake of enjoying this best reward of the faithful teacher. In fact, these means have been uniformly effectual, except in *a few cases*. where the ruin of the pupil was completed before his arrival; and if they fail in other places, it must produce serious doubts whether a well-combined system is adopted. The following examples will illustrate these remarks. I was intimately acquainted with a pupil whose natural disposition, either ill restrained or badly developed by his previous education, rendered him absolutely indifferent to study, morose and intractable under every restraint, and inaccessible to arguments or persuasions on this subject. At a second visit, at the end of eighteen months, his exterior was greatly changed. I inquired whether he intended to leave. "I hope not," was his reply. "Do you find yourself improving here?" "I do not gain much here," said he; "but I am sure it is the *only place* where I should gain *any thing*." At a subsequent visit I found him docile, good humoured, disposed to apply himself to his studies, and taking pleasure in his occupations and his teachers. Another of similar character, who had been distinguished by self-insufficiency and positive malice, exhibited a deep sense of his own ignorance, an anxiety to improve himself, and no small degree of benevolence towards his teacher and companions. A boy of fourteen one day observed another passing, who was left, on account of weakness of eyes and disease, to pass most of his time in rest or in play; "Poor boy!" said he. I inquired why? "He has nothing to do!" "But is it not pleasant to play, and have nothing to do?" "No, it is very disagreeable; I am only happy when I have something to

do." "Did you always think so?" "No, I loved to be idle before I came to Hofwyl." A fourth, who had passed the early periods of his education in several of the great towns, and acquired the taste and the habit of frequenting inns, coffee-houses, and billiard rooms, came hither with this taste so firmly fixed as to render it doubtful whether he could be retained in the Institution. Repeated offences were followed with no other punishment than temporary seclusion from the Institution, under the guardianship of a person appointed for that purpose. A great change was soon visible. He began to pursue his studies with assiduity, and to submit implicitly to the regulations imposed. He himself told me with great frankness, that before his arrival here, he was accustomed to regard the amusements above described as the only real enjoyment; that he felt lost when deprived of them; that his residence at Hofwyl was at first scarcely tolerable for want of them. "But," said he, "I am astonished to find the alteration in my feelings. I do not feel now the want of these diversions. My exercise and studies satisfy me, and give me a happiness which I never felt before; and I have no desire to go out of the limits of Hofwyl, or to have other means of amusement. It was a happy thing for me that I came here." These examples will serve better than many formal statements as an illustration of the system pursued at Hofwyl, and as evidence of its vast superiority over those establishments in which, under pretence of liberty, the pupils are left chiefly to their own direction during the hours of amusement; as well as to those places of confinement in which innocent indulgences are abridged, and violent means employed to *break down* the character which milder measures would *bead* into almost any form that could be desired: they serve to show that the *artificial excitements* commonly employed in all are as unnecessary as the hot-bed to the productions of the soil; and they are usually not less injurious to their ultimate health and vigour, even when they force them to a premature growth.

#### LETTER XIV.

RELIGIOUS EDUCATION. — FIRST STEPS OF MORAL INSTRUCTION.

— USE OF THE BIBLE.

My dear Friend, — *Moral education*, in its broadest sense, is spoken of, in contradistinction to physical and intellectual, as comprising the development and cultivation of our moral

faculties in reference to our relations both to man and to God — to the truths and duties of *religion* as well as *morality*. I have already described to you that part of moral education which may be termed *moral discipline*; and have now to give some account of what is more appropriately *religious education*. Fellenberg regards this as the *principal*, the *most essential* part of education, to which all the rest are intended only as auxiliaries. The utmost care should therefore be taken to conduct every part of physical and intellectual education, every branch of study, every exercise, and every amusement, so as to contribute directly or indirectly to this great end. But he maintains that it must also be the object of *special* and constant attention; and it is amazing that in Christian countries so many establishments should exist where it is treated as a subject of secondary importance, and rather exposed to the contempt of the pupils by the superior regard paid to every other subject, and the negligence and indifference with which its forms are observed. In the view of Fellenberg, religion and morality are too intimately connected to be the subjects of distinct courses of instruction; and it would be no less unreasonable than hazardous to present *faith* without the *duties* which it involves, or *morality* without its *highest sanction*. Parental care and kindness are considered as giving us the conceptions which form the basis of our ideas of the character of God. On this subject, Fellenberg observes, in his address to his fellow-labourers: “The necessity of nature by which the impressions upon the senses produce images in the mind, also has its influence on our religious formation. The first conceptions, the first instructions of the infant, are derived from the countenances and actions of those around him. The look of maternal love, the tenderness of maternal affection, opens heaven to the child, through the medium of this reflection of its benevolence from the heart of the mother. That parental care which watches and labours for the good of the child with the warmest affection, the most anxious foresight, the most unwearied efforts, without expecting any other reward than the delight of contributing to his welfare, and which sees, and provides for, and directs *all* that his mind can grasp, should give the child his first conceptions of the *All-wise*, *All-good*, and *All-powerful*.” “In our situation as educators and teachers, the most sacred duties of parents devolve upon us: we should therefore seek to present our pupils, in our efforts for their happiness, the same image of the disinterested, benevolent, and unvarying parental

care of Divine Providence." As the mind becomes developed, and open to intercourse with the parent, the feelings thus awakened must be elevated to the Great Parent of all, by the observation of his works. The child can early be taught to perceive the traces of an agency beyond the control of his parents, which contributes no less than their care to his support and pleasure, and may often be led by his own reflections to ask who causes the sun to give its light, and the flowers to spring from the ground? On this subject Fellenberg observes: "Without attempting to enfeeble with words what cannot be fully expressed, I will only say that every appearance of nature which exhibits the wisdom, goodness, and power of the Creator, with the aid of a faithful conducting hand, will bring the child continually nearer to the invisible Creator, Preserver, and Benefactor, and lead him gradually to the most delightful relations to the Most High — 'to look through nature, up to nature's God.'" "Favourable moments should be seized, without forcing his attention from the subject before him, to lead him to observe and reflect on the superiority of these over all the works of man, in their beauty and perfection, and in the display of skill and wisdom. When the mind is once filled with this idea, the transition is natural and easy from the human manufacturer to the Divine Creator; from the imperfection which marks all the productions of the one, to whom all the materials are furnished, in comparison with the inimitable perfection which shines in all the works of *Him* who maketh all things out of nothing." "In proportion," continues Fellenberg, "as the conscience becomes awakened and attentive, we must lead the pupil, by means of its voice, to the Supreme Judge, and to an intimate consciousness of the existence of the Deity. As he proceeds, we must direct his attention to that which passes within himself; and lead him to observe with wonder and adoration the infinitely kind and wise Hand whose operation he cannot but perceive in many events of his life, but which still leaves his freedom of action untouched and unrestrained." But right and wrong, the beauty of the one, and the hateful-ness of the other, can never be learned by a child as *abstract truths*. "Without the relation of man with man," says Fellenberg, "the moral law not only has no application, but is not even fully comprehended. We become accessible to the voice of the law which regulates our intercourse with our fellow-men only so far as they appear before us: they may be presented

to us either in the commerce of life, or by means of historical and biographical descriptions: without such points of comparison, we have no means of forming a just estimate of a particular character; and it is not until we have examined numbers of the most noble and excellent beings of earth, that we are capable of forming anything like a just estimate of the resplendent moral glory of the Saviour.

“ The little world of children in which the pupil lives and acts, is the first, the most natural field for his observation. Intercourse with those of his own age is more serviceable for the excitement and development of his mind than with adults. The continual watchfulness which should observe all their movements will discover constant opportunities to present *living examples* of abstract truths. Every occasion of this kind should be seized for this purpose, and the child thus be taught to refer his actions, and those of his companions, to a superior law, and to comprehend the meaning and importance of this law by a continual application of it to his conduct. The most striking events in this little world are also made the subject of remark in the evening assembly. The pupils are collected in two divisions, according to their age and capacity. The occurrences of the day—the faults or excellences which have been noticed—the spirit which has reigned in their studies and their amusements—are taken as the themes of observations tending to establish some moral principle, or illustrate the effects of some course of conduct. The regulations to which various exigencies give rise, are here announced. In short, it may be said, that the history of the Institution, and of many individuals, is in this way daily presented to the pupils as the subject of reflection. The devotional exercise with which the assembly is closed, is a means of associating the principles thus developed and applied with the Creator, and of leading the pupils to refer all these rules and principles to their great Source. It is contrary to Fellenberg’s rules to admit any one to these exercises who could not be considered as being *directly interested* in them; for this would be to make an *exhibition* of devotion. But, on visiting him one evening, I found him, unexpectedly, surrounded by a group of the younger children; and I have seldom witnessed a more interesting scene. One of the youngest was upon his knees, and he was drawing from him a child-like narrative of the events and conduct of the day. The manner of the child, and the circumstances he related, were all em-



ployed for the instruction of the attentive circle that stood around him, and were followed by a brief and child-like prayer, without any change of position. The whole reminded me most forcibly of a similar scene described in the Gospels. In this manner the history of the Institution, and of each pupil, is continually presented as a means of inculcating moral and religious truth, of bringing it home to the hearts of the pupils, and imprinting it on their memories. The pupil is thus prepared to observe man in a more extended sphere of action, and to reason, and to judge, without embarrassment, concerning more important relations and the great events of history. It is only a wider and more important field; and one which furnishes occasion for the illustration of every truth and every duty of morality and religion. At a period when the learned and refined world of Europe considered revelation at best but a beautiful fable, Fellenberg did not fail to perceive, nor hesitate to maintain, the importance and the necessity of the Scriptures. He remarks, on this topic, that the history of past ages shows us how readily man, in full view of the glorious works of God, falls into the grossest errors and the most debasing idolatry. To employ his own language: "Every sensual and spiritual passion of our nature found gratification in the imaginary deification of its pleasures; and long after the sacred light of Christianity had shone forth, the worship of images rose to a scandalous pitch in the very bosom of the church. But we see in *our days*, that *every thing* which *parents*, which *nature*, which *conscience*, and the observation of our own hearts, can accomplish for the moral development of children, is *inadequate*. On this account, the means which the history of the Old Testament affords for this object should render it most welcome to every educator. The perception of God could not be given to children in a manner more pure, more excellent, or more attractive, than by the representations which the Old Testament contains of the patriarchs in their intercourse with the Invisible—the Most High—the Most Holy. By means of these ample and living historical representations, the existence of God, and his relations with men, are first firmly established in the conviction of the pupil, and the various ideas he acquires arrange themselves around his primitive conception of our Heavenly Father."

It presents us examples, and shows us the results of every species of virtue and vice, in every state of society, with a simplicity and vividness which interest and instruct the child

no less than the mature man, and supplies him with models and warnings which will serve as the guides of his future life. Let this be the first history presented to him, and let him be deeply imbued with the spirit of the Bible before the degraded or imperfect morality of Greece and Rome, or the monstrous fables of mythology, are brought to his view.

## LETTER XV.

## RELIGIOUS EDUCATION.

My dear Friend, — In my last letter I described to you the course by which Fellenberg believes that a child must be led to the *elements* of religious truth, beginning with the affectionate care and tender caresses of the mother, which open his mind to the conception of a supreme Preserver and Benefactor, to whose works he is directed as the evidence of his existence, and carrying him on by a course of lessons founded on the observations of himself and those around him, attended with the examples and instructions of the Bible, to a practical conception of the great duties of life.

I quoted his remark that, “we see, even in our own day, that every thing which *parents*, which *nature*, which *conscience*, and the observation of our own hearts, can accomplish for the moral development of children is *inadequate*. It is on this account that the aid which Scripture history affords should be welcome to every educator.” He therefore makes it a part of the course of regular instruction at the earliest period when the child is capable of understanding its simple narratives. Scripture history is peculiarly important, because it informs us of the agency and superintendence of the Deity in the events of this world. General history is not, therefore, unnecessary or useless. It embraces an account of many excellent men, often in circumstances more analogous to our own, and serves to illustrate and confirm the lessons derived from the Scriptures.

Thus far, he observes, we are chiefly confined to the sphere of “what may be called natural religion;” and as some doubts have been suggested concerning his views of revelation, you will be gratified with a full account of his views, in his own language, addressed to his assistants, at a period when efforts had been made, with too much success, to undermine the religious belief of his pupils.

He remarks, that if all our observations of the objects of

nature, and the operations of our own minds, and the history of man, "lead us to the Deity as the creator and the moral governor of the world, how ought we to welcome a revelation from Him?" — "a revelation that harmonises in the most perfect manner with the instructions which have been already afforded us, in so many ways, in the sphere of what is termed natural religion, concerning our highest good, and adds security to our faith, which might be impaired by the strength of common opinion, if no higher sanction was afforded, and it were left solely to the support of our weakness and frailty, — a revelation which, in the midst of a world sunk in selfishness, inculcates the most extensive, the noblest benevolence, which teaches us to love even our enemies, and to do them good, which recommends it not merely by words, but by actions, which excites us to practice it by the example of Jesus Christ, who (as all admit) voluntarily endured the greatest sufferings, and gave Himself to the death of the cross for the sake of our race, — a revelation comprising a moral law, which the eighteen centuries that have since elapsed have been as little able to excel as the preceding ages were to attain in purity, and a code of moral instruction which penetrates the sanctuaries of human nature, which leaves no depths and no heights of it unexplored, and is adapted to all its peculiarities, — a revelation which has continued to advance in its triumph over the vices and prejudices of men for 1800 years, notwithstanding all the weaknesses of those to whom it was committed, has maintained itself against all the attacks of its enemies, and through all these contests, as through a series of confirming and purifying trials, has become the highest glory of Humanity and Divinity." "How is it possible that such a revelation, when exhibited, should not be embraced by human spirits, especially at a period in which miserable indifference, or sometimes even worse fanaticism, play their corrupting game with the highest good of our race and its only means of safety, in a manner more presumptuous and bold than ever before? Never could the exalted character of Jesus Christ be more appropriately presented to the adoration of our race, than at this moment! Never could the imitation of the example He has given us, in the instruction of the ignorant, the direction of the wandering, and the deliverance of the world from evil, be more strongly recommended to the true philanthropist!" "Were Christian faith withdrawn from us, we should be deprived of the only soil in which the tender shoots of good which appear

in childhood can be trained to produce fragrant blossoms and sanctifying fruits." " We establish our institutions upon the basis of genuine Christianity : we proceed, in the commencement of our labours, upon the essential principles and conditions of the Gospel. Every sound system of education must rest on the instructions of Jesus Christ. In those instructions is given the substance of its theory ; the best practical example for the educator is to be found in the Saviour of men ; and, in the result, we should aim at no other object than the realisation of that kingdom of God to which He has directed mankind." " The great traits of the character of Christ may, at the commencement, seem to our pupils like the first dawning rays of the morning, which are scattered and almost lost in the clearness of an unclouded horizon. The mind of the child at this period is far from being capable of comprehending his Divine love, embracing all mankind with inexhaustible and profound sympathy — his unbounded devotion to the welfare of our race : we should therefore do well to let this exhibition rest upon his mind some time after it is first presented, before we attempt to follow out this important subject into all its details."

The study of Grecian and Roman history, it is observed, will enrich the mind with subjects for comparison and illustration, and enable the pupil to perceive the pre-eminence of Christianity over all the superstitions of those cultivated nations, and the philosophy of their wise men. It will also show him the urgent need of a revelation, and prepare him for a more complete course of Scripture history, in which the life, character, and instructions of Christ should be more fully exhibited. The portion of the course I have now described is designed to be equally applicable to the pupils of various sects — Catholics, Greeks, Lutherans, and Reformed — which are found in the Institution. In establishing the Institution for *all sects*, Fellenberg feels bound to cherish rather than impair their attachment to the religion of their fathers ; and therefore avoids all doctrinal instruction which could excite doubts or hostility. It is intended, rather, to be a course of Christian morality, comprising the general duties we owe towards God, as well as those towards man. He also considers it hazardous to present the difficult or mysterious doctrines of religion too early to the minds of children. In calling upon them to attend to subjects entirely beyond their comprehension, and incapable of application to their own circumstances, they acquire the habit, either

of listening with indifference to the most important of subjects, or of employing words without ideas, both equally pernicious to their intellectual improvement and their religious feeling.

He also adopts, as a fundamental principle, the declaration of our Saviour: "If any man will do his will, he shall know of the doctrine whether it be of God." He believes the best preparation for understanding and valuing the precepts of Christianity is to implant its spirit in the heart, and accustom the pupil to act it out in the life. It is for want of an analogous sympathy or feeling, that the world so often consider the genuine feelings of the Christian extravagant, and his conduct quixotic. Indeed, both reason and experience combine to show us, that it is not until the child has been accustomed to the exercise of benevolent feelings, and to their display in action, that he can understand the assurance, "It is more blessed to give than to receive." It is not until he has made a multitude of unsuccessful efforts to walk steadily in the course which duty and prudence point out to him, that he can realise his need of aid and guidance, or attach any value to the command, "If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not."

In this portion of education, especially, it is important that *action* should follow *instruction*; that practice should be intimately connected with theory; that the pupil may never be left to consider his religious sentiments as a thing separated from his ordinary life. It is indispensable that this habit be early formed. Whoever has not been accustomed from "his infancy, in every part of his intercourse with others, to observe the rule, 'Do unto others as ye would that others should do unto you,' even to the most minute details of doing and refraining, and with conscientious care, will not learn, at a later period, to regulate his conduct by this fundamental rule of the moral law without the greatest difficulty." Hence the frequent imperfections of daily conduct in those who seem anxious to do their duty. But, in addition to this *elementary and practical course*, each pupil is consigned to the care of a clergyman of his own church, whose daily duty it is to introduce him to the *doctrines of Christianity* as professed by his parents. The course of Scripture history is continued or reviewed, and portions are committed to memory. Portions or books of the Scriptures are next read, and explained in a critical manner. A summary of Christian doctrines and duties, expressed in the most simple

scriptural language, concludes the instruction of the inferior classes.

The higher classes study a more extended Scriptural catechism of Christian doctrine, as connected with natural religion and morals. The explanation of the New Testament in Greek, and, finally, general views of ecclesiastical history, complete the course of religious instruction. The public service of the Sabbath is conducted by the clergymen alternately. Two religious lessons are given to each class during the week, and the pupils are required to give an account of the discourse of the preceding Sunday, and receive explanations on points which may not have been understood. With those who are unwilling to receive religious lessons, no compulsion is used. Time is given to overcome their prejudices, and soften their dispositions, and they are left to acquire gradually the spirit of the Institution.

Such is the course of religious instruction adopted by Fellenberg to meet the wants and the prejudices of the various sects to whom his institutions have been opened. The task is one of difficulty, which few would be willing to undertake; and while mere spectators will be disposed to regard the system as too rigid or too liberal, according to their respective opinions, I feel bound to say that I found the spirit of Christianity pervading the *daily intercourse and habits* of Hofwyl to a degree which I have seldom witnessed in a public institution.

## LETTER XVI.

### INTELLECTUAL EDUCATION

#### THE PRINCIPLES BY WHICH THE PUPIL IS TO BE GUIDED IN THE ACQUISITION OF KNOWLEDGE.

My dear Friend,— You are familiar with the general principles of the productive school of education of which Fellenberg has been so important a member. In accordance with these, he divides the whole period of education into two principal portions. The first should be devoted chiefly to the *development* of the physical, moral, and intellectual powers; the second, to their *application*, or to the acquisition of that positive knowledge which the destination or taste of the pupil may require. Of course, knowledge must be acquired during the first period, as the only means of developing the mind; but he believes it should

not be made the primary object. There should be a course, not regulated by the order of science nor by any fixed rule, but by the necessities of the individual. The subjects of attention in this period of education should be as various as the faculties to be developed. It would be considered very irrational to leave one limb in inactivity, in order to devote the time exclusively to the exercise of the other, when both were equally in need of invigoration; or to cover the eyes for months in succession, in order to cultivate the ear for music. It is not less so to employ a child for months together in an occupation which calls into exercise one set of faculties and leaves another dormant. The whole system should march harmoniously together; the feebleness of his young mind requires that it should not be occupied too long at once. The infantile powers, both bodily and mental, demand frequent changes of occupation, and are incapable of that concentration necessary to success in the course we have described. For this reason, in place of extending the circle of studies as the pupil advances, as is usually done, it should be by degrees more contracted, and he should be required to apply more closely to a single subject for a greater length of time. It is only when the development of the faculties is completed, and the time for their *application* is arrived, that it is proper to continue for months in succession the same pursuits. In regard to the mode of pursuing these studies, the views of Fellenberg are also in accordance with the essential principle of the productive system. His maxim is, "that only which a man produces by combining the materials presented to him, or which he, to a certain degree, reproduces in his imagination, until it becomes a part of his own train of thought, can be considered as a real acquisition, or can contribute satisfactorily to the development of his mind." The duty of the instructor is, not to create powers, but to develop those already existing, by exciting them to action — not to infuse knowledge into the brain of his pupils, but to direct him in acquiring it: it is to point out the objects which demand his attention, and which are adapted to his age and capacity; to prevent him from following circuitous and erroneous paths, or attending to unimportant particulars, which would only occasion loss of time; to lead him to observe in the best manner, and to assist him in overcoming or explaining the difficulties he encounters. If the pupil need more aid than this, it is usually an evidence that the task is beyond his present strength: it should

be deferred until his mind is developed and invigorated by other means. It is with these views that he is required to take each step as far as possible by himself, without being carried in the arms of the instructor. He must be led, not only to observe and describe, but to connect and classify the objects he observes; to combine the facts he may have learned, and deduce principles; and again reduce these principles to others, more general and more simple. He must be called on to apply them to other circumstances; to employ them in ascertaining or verifying other facts, and in performing new operations of experiment or of practical utility; to devise the means of accomplishing an object proposed, or discover the method of establishing, as a general truth, the result of a single experiment, as in geometry and mathematics. In short, he should be taught that all human science has been constructed by means of the same faculties, in various degrees of power and activity, which he himself possesses, from the materials which are also within his reach, either in observation or in history. At the same time he must be reminded that men have been accumulating facts and observations for ages; that many have devoted their whole lives to arrange them, and deduce from them certain principles, which have been established on their present basis only after repeated failures; that a life would scarcely suffice to produce completely a single science; and that, on this account, he must often be content to rely on the testimony of other men in regard to facts and principles which it is not in his power to ascertain, and avail himself of the experience and remarks of others, where it would occupy too much time, or require greater advances in knowledge, to obtain the results for himself. It is obvious that this course of reasoning is not to be presented at once in its abstract forms; but, on the contrary, it should be the result of his own inquiries and remarks, under the guidance of the instructor. Observation should always precede reasoning; theory should always be founded upon practice. In language, for instance, let a number of examples be presented, in which the same arrangement or form prevails: the most inattentive child, of ordinary capacity, will be struck by the resemblance, will imitate the form, when required to construct new sentences of the same sort, and will usually of himself express the rule which they illustrate: present him a geometrical figure, give him its name, and employ him in observing the relations of its sides and angles, and



he will speedily produce a definition more or less perfect : show him a mineral, a plant, an animal, and require a description of its form and parts ; present a number in succession, require him to compare them, and to arrange those which are similar, to observe the parts which are common to several of these groups, and to all, and you lead him to the ideas of individuals, species, and genus. He is now prepared to understand the manner in which others have performed the same task, and to listen with eagerness and interest to the rules, definitions, and classification which they have formed, after more extensive observations or more mature reflection ; to use them in correcting his own, and to seek thenceforward to avail himself of these aids, so valuable in avoiding error, and arriving speedily at general truths. He thus learns the necessity of receiving with implicit confidence such statements from authentic sources as his own experience does not permit him to verify.

The same course should be pursued as far as possible in *verbal subjects*, and with the same ultimate precaution. Let him be taught to examine, to reason in regard to all which he can discover ; let him be made to feel his ignorance on other points, to perceive that there are subjects which are beyond the reach of human observation or inquiry, and then he may be taught to welcome the light of revelation, and to transfer to the word of God that faith which he has been accustomed to repose in the declarations of men. But wherever it is necessary to furnish him with materials which are not within his reach, or assist him in difficulties which he is himself incapable of surmounting, he should be invariably required to *reproduce* what he has learned in descriptions and analyses, both oral and written ; to recast the subject in his own mould, to illustrate the object described and the reasoning employed, in his own mode ; and to express the opinions to which they have led him, or the feelings they have excited. This method of instruction is not only best adapted to give the pupil a thorough knowledge of all he acquires, but is also the best means of exercising the faculties, and the only method of enabling the educator to ascertain the capacity and defects of the pupil whose character he is called upon to form.

## LETTER XVII.

## THE PLEASURE OF INTELLECTUAL EFFORT AND THE LOVE OF KNOWLEDGE POWERFUL STIMULANTS TO EXERTION.

My dear Friend, — In Fellenberg's opinion, it is also a point of essential importance in education, to render every subject and every occupation, to which the child is called upon to attend, as interesting as possible.

The attention which we pay to a subject, the facility with which we receive impressions, and the success with which we perform any labour, are, from the necessity of our nature, in proportion to the interest they excite. To attempt to excite a painful interest by severe punishments, when the opposite course may be taken, is to produce associations which will lead to the abandonment of the employment in question as early as possible. This is a sufficient ground for condemning such a plan, without speaking of the utter want of benevolence which it involves, or of the question whether we have a right to trample upon the buds of childish enjoyment in order to secure to the pupil an additional amount of knowledge—of knowledge, too, which his repugnance proves is not adapted to his state or capacity; and whose acquisition will become easy as well as agreeable at a later period. But experience proves that other means are adequate, nay, more efficacious, for producing that degree of interest which is necessary to lead on the pupil in studies suited to his age and development.

It is by no means allowable, in the view of Fellenberg, to render labour a mere amusement, or to reduce the acquisition of knowledge to a series of games. This would deprive us of the means which study, as well as other kinds of industry, affords in exciting the powers to vigorous action, in cultivating the habit of self-government, and in preparing the individual to encounter the difficulties and labours of real life with courage and perseverance. It would produce a feeble development, a sickly taste, which longs after some exterior excitement, and demands that every thing which is presented should be rendered palatable, in place of that healthy intellectual appetite which finds its gratification in that which nourishes. It is, in fact, encouraging the taste for play, and not for study, and rendering knowledge a *means*, when it should be presented as the *end*. The principles already described, if carried into effect from infancy, will almost of themselves lead to this result. The

Creator has so formed us, that our very enjoyment consists in the active employment of our powers. The butterfly does not more truly rejoice to flutter in the sunbeams, or the lamb to sport in the meadows, than the child to exercise the powers which God has given him, if the proper objects are presented to engage them. Were we always to present only such objects, to demand only such efforts, as are adapted to their capacity of mind, and the powers of attention belonging to their age and their system, the employment of their minds in the pursuit of knowledge would interest them no less than the exercise of their bodies in play. Unfortunately, the early methods of education too often leave many of their powers unawakened, by confining the view of the child to the narrow circle of objects found in his nursery or play-ground, because the duties or the indolence of those who have the charge of him do not permit that watchfulness which is necessary in a more extended circle of observation, nor even guidance and assistance in discovering new objects and modes of exercise. His expanding faculties are restrained, lest they should interfere with the convenience of others, instead of allowing them ample space, and the free use of all the materials necessary for the examination of all that is presented to him, and the execution of all the projects and experiments which would serve as exercises for his ingenuity and a means of leading him on to the acquisition of new facts, and the habit of more accurate observations.

A rational course of education is often obstructed by the demands which necessity or prejudice makes for the earliest instruction possible. The child is thus obliged to confine himself for hours to the same positions and the same tasks, at an age when his body writhes with impatience under such constant restraints; and his mind is confused and wearied by the necessity of fixing its feeble powers of attention so long on a single subject. So long as the demands of parents, or the necessity which circumstances seem to impose, require this premature development, the educator is compelled to submit, or to leave the task entirely in the hands of those who will pursue it merely as a means of earning bread. He must therefore endeavour to provide by greater exertions, and by the aid of artificial arrangements, those means of cheerfulness which should arise naturally from giving only such tasks to each pupil as would excite without fatiguing his mind; and the child must be taught to sacrifice his inclinations, and to make efforts which would not

otherwise be demanded, to gratify his parents and comply with the universal prejudice.

You will probably ask how the object proposed in my last letter is to be accomplished. In order to render a study interesting, it is of the greatest importance to present it in connection with the practical purposes to which it is to be applied, or with sensible and practical illustrations, by means of objects, pictures, experiments, or narratives. Thus the study of a language should be connected as much as possible with the history of those who speak it; and that of the mathematics, natural history, and morals, with their practical application. In the language of Fellenberg, "instruction should be followed by action as closely as the lightning by the thunder; and the life should be in complete harmony with the studies: they should be encouraged and assisted to put in execution any plan or experiments which their studies have suggested, and will thus gain more than by any direct explanation. It is in this mode only that we can hope to prevent that lamentable contrast so often visible between the opinions and actions of men, and which is frequently caused by the entire separation of theory and practice to which their early education has accustomed them."

It is also very important to maintain a degree of harmony in the various pursuits of the pupils. Each science should be connected by as many links as possible with every other. "The extent of scientific cultivation demanded at the present day," says Fellenberg, "renders it particularly desirable that every part of the great edifice should be arranged in a certain harmony with the rest; that all should be so intimately united, that the portions most heterogeneous may contribute mutually to the support of each other and to the strength of the whole fabric." Their mutual dependence should be illustrated, and the light and aid they afford each other be pointed out. Thus geography and history are closely connected with the natural sciences, and both derive important aid from the mathematics; drawing also has its interest greatly increased when allied with these pursuits, by calling on the pupil to design the objects he described, and draw the diagrams, and maps, and sketches necessary to illustrate the subjects of his study. The description of the objects observed includes their form and size involving the principles and definitions of geometry, and at the same time brings into requisition the principles of language. Where several languages are studied, the analogies and distinctions discovered in com-

paring them give new interest to every one, and furnish in themselves a rich field of observation. The relation observable between the language and the general knowledge or favourite sciences of a people, and the influence of the language on the sciences, character, and alliances of nations, may also be referred to, although in its extent it is a subject of profound philosophical investigation. But the pupil of every age will take deep interest in tracing the connections and variations of languages in the history of nations, and observing the traces of colonies, of conquests, of the union of nations, of the influence of learned men, and the progress of science, in the mixture of foreign words and idioms which is found in the modern languages, and which distinguishes them especially from the more ancient.

The connection of the rhythm and tones of music with those employed in poetry and declamation cannot be passed over without obvious neglect of an important aid to the development of the taste and powers of elocution.

Above all, the connection and influence of these various studies upon the moral powers and religious feelings should never be lost sight of. The books employed in teaching the languages should also be made the instruments of conveying lessons of a moral nature, and should tend to confirm and elevate the religious feelings. Nature, and the sciences connected with it, as well as history, afford important and ample means of enlarging the moral horizon and elevating the moral feeling. The mathematical sciences and their application furnish frequent occasion to admire the power which God has given to man of measuring space, and extending his calculation through future periods of time; while it is highly important to keep in view of the pupil the difference between its demonstrations founded in hypothesis, and never applicable without modification to facts, and those proofs which rest on moral evidence. An air of cheerfulness on the part of the instructor himself is a circumstance of the first importance in inspiring the pupil's interest in his studies. A severe, magisterial air, may impose silence and excite awe, but will never rouse to exertion or animate to inquiry. The pupil should see that the instructor himself is deeply interested in his task, or he will not fail to regard it with indifference. Even animals are not insensible to the cheering tones of their master, and the susceptible feelings of youth imbibe at once the tint of surrounding objects. If children can be

induced to commence their tasks with gaiety, they accomplish them with ease; if on the other hand, the gloom of their teacher casts a shadow over the subjects he presents, they approach them with reluctance, and attend to them without zeal or interest.

### LETTER XVIII.

#### OBJECT OF INTELLECTUAL EDUCATION.—MODE OF STUDYING.

My dear Friend,—I have before stated to you that, in the view of Fellenberg, the *great object of intellectual education is to develop and cultivate the intellectual faculties*. It is not merely to accumulate as much positive knowledge as possible; for this often proves a mere burden to the mind, which is thrown aside to make room for the practical knowledge and multiplied cares of active life. It is to strengthen the mind itself by exercise; it is to produce, by means of appropriate studies, in every intellectual faculty, the highest degree of vigour and intensity of which it is capable; it is to form the habit and give the power of acquiring easily and retaining permanently every species of knowledge which we may need at various periods of life. This is an acquisition which we cannot lose, without long and gross negligence, and which is valuable in all circumstances and situations in life.

Instruction is here *not the end* but the *means*; and while it will always furnish us with a knowledge which we can apply to important purposes, its greatest value is in the effect it has in perfecting those instruments by which we are to acquire and apply knowledge hereafter, in the particular sphere in which Providence may place us. To attain this object, *intensity and accuracy*, rather than extent and variety, should be the objects aimed at in the acquisition of knowledge. It is not the surface which the conqueror overruns that decides the value of his conquests; it is the power he has to secure them: without this, their very extent will prove the means of their entire loss, by the dispersion of his forces, and the impracticability of concentrating them upon a single point. What the pupil has gained superficially is speedily lost; and he has not acquired the force and vigour, and habits of application, necessary to make solid conquests in the empire of science. In short, it is of the highest importance to conduct the pupil in such a manner that he will not afterwards be contented without a thorough knowledge of everything within his reach. It is in this view important not to allow him to

devote too much of his time to mere reading. It is easy to read and to amuse ourselves in this manner without understanding thoroughly what we read. There is a constant inducement to seek that occupation and interest in running over a number of books which should be found in examining deeply every subject which is presented. Such reading is the most certain means of forming superficial students and superficial thinkers. It produces a disgust for study, and renders the pupil incapable of that continued and fixed attention which is necessary to success in more than one branch of knowledge: often in the course of reading the pupil learns superficially those facts which form the most interesting parts of his lessons, his interest in them is destroyed, and he no longer pays the attention necessary to learn the facts he has anticipated in connection with the principles they illustrate. If the books are not written in the spirit of the method adopted by the teacher, as is frequently the case, they will produce confusion in his mind, and impair his confidence in his guide: Fellenberg therefore believes that this taste should rather be discouraged than excited; and that, *in a perfect system of education*, there should in fact be no time for reading. There should be such ample provision both for instruction and amusement, adapted to the capacity and taste of the pupil, that it shall be unnecessary either for the one or the other.

#### LETTER XIX.

PERCEPTION.—FIRST STEPS IN ITS CULTIVATION.—OBSERVATION OF OBJECTS.—DESCRIPTION AND DELINEATION.—GEOGRAPHY.—DESIGN.—MUSIC.

My dear Friend, — In applying the principles I have described, each faculty of the mind is the subject of special attention and appropriate provision.

In the system of intellectual education at Hofwyl, it is assumed that the faculty of *perception* is that which demands the earliest attention and cultivation, and which must serve as the basis of all the rest. It is by directing it to the examination of form and number that the first development is to be attained, in connection with the cultivation of the senses which this necessarily requires. The first steps are irregular, and intended to excite the attention and interest of the child in this species of occupation, and of course they are varied according to his age, capacity, and disposition: they should be commenced by the mother, with

the infant: care should be taken to give the little observer time to *examine* every thing at which he looks, instead of distracting his attention by perpetually offering him new playthings, or carrying him in rapid succession from one object to another. As he becomes able to *compare*, let two objects of the same kind or form be shown; then two which differ from each other; and as soon as he is able to comprehend language, let the names of forms, as well as objects, be given, and those which indicate comparative size be made familiar. But a full account of the methods to be employed for this purpose would require a distinct essay, and I must limit myself to the school. The child's first regular lesson at school may be to make several points upon his slate, and to arrange them in every possible variety of form. His next lesson may be a similar exercise, with two lines placed in different positions so as to form angles, and then with three or more connected so as to produce figures. The name of each angle and figure which results is taught at the moment, and he is required to describe *in words* what he has done, agreeably to the well-known principle of Pestalozzi, to *combine observation, drawing, and language in the same exercise*. He is called on continually, as he proceeds, to observe the objects in the room, and to point out their resemblance to the figures he has been drawing; he is required to name each line and angle of these objects, and to describe them in words; and finally, to draw such as can be represented by simple, rectilinear figures. The elements of *number* are next combined with these exercises. The number of points and lines and objects in the room is mentioned, and the language of numeration is acquired. Number is at first taught irregularly, as was observed with regard to form; but gradually the two subjects are divided, and treated separately, and regular courses of instruction and exercise in linear drawing and in mental arithmetic are the result. When the instructor has exhausted the means which the interior of the house furnishes for such a purpose, he should direct his pupil's attention to a wider circle, and lead him to the court, the garden, the meadows and fields, and so on to hill and dale, lake, stream, and sea, so far as they are within his reach. Not only should the form, colour, and appearance of objects be carefully noted and described, but their size and distance should constantly be estimated by the eye and immediately verified in the most careful and accurate measurement. "We should never forget," says Fellenberg, "the influence which the manner of solving such problems in the



course of education exerts on the subsequent formation of the character and activity of the mind. Circumstances like these in the early habits decide in a great measure whether a man shall be superficial and desultory throughout life, or whether he shall maintain the contrary habits of application and accuracy with honourable perseverance." The next step in the progress of the pupil is to the *minute observation of various natural objects and phenomena*. His teacher accompanies him abroad, calls his attention to the various objects around him, or the phenomena which occur, and requires him to describe, and if necessary to explain them, to compare and distinguish, and to trace effects to their causes. If they are unable to do it, they are taught their need of their teacher's assistance, and prepared to demand and receive instruction as a favour, instead of feeling themselves compelled to listen to it as a task. Each pupil is in turn called upon to ask the instructor several questions concerning what he sees. At first, objects are taken casually as they occur; but as soon as a sufficient stock of materials is collected, and the pupils are familiarised to comparison and distinctions, the instructor gradually passes to the several kingdoms of nature, and to the classes, genera, and species of minerals, plants, and animals, and finally completes a course of natural history.

In excursions of the same kind, the pupil is introduced to the *elements of physical geography*. He is led to observe the differences of surface—the plains, and mountains, and valleys; the origin and course of streams; their expansion into lakes; the difference of exposure of land to the sun and winds; the varieties of soil, and the consequent varieties of the state of vegetation in the fields and small districts of country which he traverses. From this centre, his views are subsequently expanded in walks and journeys to the neighbouring villages and cantons, especially in the annual tours I have described. He is taught to draw plans and write descriptions of what he sees; and is thus prepared to extend his views over the whole earth, at a later period, by means of maps and descriptions. The facility acquired in linear drawing is constantly brought into requisition in delineating the situation of objects, and the first ideas are acquired of the nature and use of maps. This exercise is deemed essential to enable the pupil to comprehend those which are drawn by others, and ultimately to familiarise himself with those objects and regions which he knows only by description. All mechanical means, such as copying maps by the light, should be

carefully avoided. *The elements of geometry* next succeed. Lines, angles, and circular figures should be drawn, measured, compared, and divided by the eye alone, without the use of instruments. At this period of instruction, design is cultivated more extensively. At first it is confined to the more difficult varieties of form which are produced by dissections and combinations of those previously known. The pupil is next taught to draw from objects around him. The most simple method of commencing this course is to place before the pupil a rod (as the representative of a line), suspended in such a manner that it may be presented in different positions—horizontal, perpendicular, and oblique; in a plane perpendicular to the axis of the eye; then in the same position in a plane oblique to the eye; and ultimately in the plane of the axis of the eye. He is required to draw it as it appears to him. The pupil is thus compelled to become familiar with foreshortening, or the apparent diminution of length which results from presenting an object obliquely to the eye; and gradually acquires that facility of observing at a glance which is termed the coup d'œil, and for which we have no corresponding English name. Agreeably to the plan of Herbert, a triangle is next presented, as the most simple rectilinear figure. It is suspended in the same manner and in the same variety of positions. Regular solids, as cubes, hexahedrons, cones, globes, &c. are the next subjects for design, and lead the pupil to perceive the necessity and to acquire imperceptibly the rules of perspective. Then he is obliged to practise thoroughly with these bodies combined and arranged in every variety of form. From these, the passage is comparatively easy to objects in nature, plants, animals, &c.

*Music* serves the same purpose with reference to the ear, as design for the eye, in cultivating the power of observation. Agreeably to the views of Pestalozzi, the fundamental principles of music, the rhythm and melody, are carefully distinguished. On this system, the pupil first learns in marching and moving his hands, and at the same time counting with his voice, to distinguish intervals of time, and to observe the variations he can make in sounds, simply by means of more or less rapidity of repetition. He is next led to distinguish sounds in reference to their musical tone, and to observe and imitate the intervals. It is only after a great familiarity in the combination of these elements, that his attention is directed to expression and harmony. Nothing but personal observation and experience can enable one to appreciate the value of the new power

thus conferred upon the ear, by a judicious course of musical instruction ; and the certainty with which almost every child of hundreds may be taught to sing with correctness and a good degree of taste.

#### LETTER XX.

MEMORY.—ITS IMPORTANCE.—MODE OF CULTIVATING.—EVILS OF INACCURATE RECOLLECTION.—MEMORY OF WORDS.—ACCURACY IN REPETITION.

My dear Friend, — The faculty which is placed next to perception in the order of development is the *memory*. It is only by this power that our knowledge is placed at our command. While it is too generally abused by exclusive cultivation, as the means of making mechanical, instead of intelligent scholars — parrots, in place of men, it should never be forgotten that it is the only instrument by which we can compare objects and their relations. The justice of our reasonings, and the truth of our decisions, depend entirely on the accuracy with which we remember the objects and events about which we reason. Even in mathematical reasoning, and arithmetical calculations, which are deemed so perfect examples of *pure ratiocination*, the whole result will be false, unless we recollect with absolute accuracy the previous step. The correctness of our memory depends on the habits of attentive observation ; and the same means which are employed to develop the power of perception, serve also to exercise the memory. There is a continual reference to objects and elements previously observed, which leads the pupil to that effort of attention necessary for retaining what he learns. The frequent demand for minute and accurate descriptions of all that has been observed, and the repetition of what is already acquired, until it is fully understood, and deeply impressed on the mind, render the task comparatively easy, and produce that habit of complete and accurate description which strikingly distinguishes the pupils of this school from those who have not been exercised in this manner.

The habit of recollecting successive objects or events, is cultivated in the first place in the same manner. Short narratives or descriptions are then given, and the pupil is required to repeat them orally and in writing. The lessons of history which follow at a later period, are repeated in the same manner ; and great care is taken to give the pupil that important habit,

so rarely found, of describing what he has heard and witnessed exactly as to the matter, the manner, and the order. How many of the most mischievous falsehoods and calumnies originate from the want of this habit! How often do suspicion, and jealousy, and coolness, and even enmity, originate in families, and in society, simply from an inaccurate description or narrative! And how often is there reason to fear that the innocent suffer and the guilty escape, in our courts of justice, from similar causes! It will require but a little attention to the manner in which witnesses of real honesty, and under the sanction of an oath, often give their testimony, and the totally new aspect which the narrative assumes under the cross examination of an acute advocate, to perceive the immense importance of cultivating a faculty on which the life of others often depends. The *memory of words*, which, for similar reasons, is of the highest importance, is obviously cultivated by the same exercises. At the same time, as much liberty should be left, as is consistent with the choice of good expressions, and the pupil should never be allowed to repeat *habitually* the precise language of his teacher, lest he learn to occupy himself with words in place of ideas. Still it is necessary to have a series of exercises directly appropriated to these objects; and select portions of prose and poetry in the various languages with which the pupil is occupied, and especially in his mother tongue, are committed to memory. These serve at the same time as permanent models, to which the mind refers for style, pronunciation, and accent. The study of several different languages is also a powerful means of developing this faculty; and in Hofwyl, a proper cultivation of this species of memory enables more than one of its pupils to study four or five languages at once, without confusion.

To me it seems of no small importance, that the most rigid accuracy should be demanded in *the repetition of a passage from an author*, even to the letter, and in the insertion of all those pauses and accents which are necessary to exhibit fully the meaning of the passage. The pupil should recollect that he is giving an account of the ideas and language of another; and absolute correctness should be demanded, in order to impress the sentiment of the importance of truth, as a fundamental feeling of the mind, and lead him to avoid the slightest variation of words or manner, in repeating expressions, where it may affect the meaning. *Mental calculation* aids materially in the

cultivation of the memory. The rapid transition which the Pestalozzian method requires, from one operation to another, and from one member to another, — and the attention which is necessary in retaining the conditions of a proposition, and pursuing, at the same time, a series of calculations with quickness and absolute accuracy, — contribute materially to produce that readiness of recollection, and that presence of mind, so important in practical life. For want of these, how many errors are committed, and how many persons waste much of their time and labour, and expose themselves both to ridicule and injury!

### LETTER XXI.

MODES OF CULTIVATING THE JUDGMENT. — REASON. — SUBSERVIENCY OF THE STUDY OF LANGUAGES TO ITS DEVELOPMENT. — IMPORTANCE OF MATHEMATICAL STUDIES TO ALL. — OF PHYSICAL SCIENCE. — OF HISTORY. — OF MORAL SCIENCE. — LOGIC.

My dear Friend, — In my last letter I described to you the manner in which the means of intellectual education at Hofwyl were employed to cultivate the faculties of perception and memory. The power of comparison, or the perception of relations, which may perhaps be appropriately termed simple judgment, next demands attention. It is obvious, that the whole series of exercises we have enumerated, in their more advanced stages, demand a constant exercise of this power, in regard to exterior objects, and prepare it for its application to the relations themselves; and they may therefore be considered as the first steps for its cultivation. The study of languages, as it is pursued at Hofwyl, also brings this faculty into continual exercise in comparing the different species of words, their connections, relations, and mutual dependence. The comparison of two or three languages, studied at once, affords still greater scope for the exercise of this faculty, both as to the materials or words themselves, and their form and arrangement. Some of the most advanced pupils pursue six languages at the same time, including their native tongue; *e. g.* Greek, Latin, German, French, Italian, and English; and with those of more than ordinary talents and well-trained minds, this has not been found injurious. The interest excited, and the associations formed, by this view of the elements of *general grammar*, are found to counteract any tendency to distraction of mind or confusion of

ideas. It is obvious, however, that for an *ordinary* or *untrained mind*, such a course would result in nothing but the confusion of Babel. The pupils are accustomed also to a logical as well as a grammatical analysis of the authors they study in order to acquire a language. They must possess themselves of the ideas, become familiar with the objects or persons described, and learn to compare them with those which are within the sphere of their own observation. As the mind continues to advance, the faculty of reasoning, or comparing different relations, and combining a series of judgments, in order to form a conclusion, is brought more into action. The study of the languages aids materially in this point also. The various forms of expression are examined in reference to each other, and to the idea presented. The shade of thought which has given rise to the various idioms is traced, the variations of idea produced by change of form are observed, and the reason examined. In short, the whole structure of the language is examined as the foundation of general grammar, and as an introduction to practical logic. As the pupil advances, the analysis of the ideas themselves is made more exact, the opinions and reasonings of the author are considered, and the pupil is taught, as much as possible, to *fall into the train of thought* of those whose works he reads. It is obvious that in pursuing this course, the selection of authors and passages must be such as never to surpass the comprehension of the child. For, as Fellenberg justly observes, in a passage formerly quoted, "it is folly to attempt to make an immature mind pursue indiscriminately the train of thought of the greatest of men. It is not reasonable to desire to bring down to the level of a child's capacity what presupposes the intelligence of manhood. The *infantile conceptions of great objects* thus produced, are in effect an obstacle to improvement; and the important lessons to be learned from antiquity are debarred all access to the comprehension of the cultivated youth, and the feelings of the mature man, by the childish associations thus united with them." The various branches of the mathematics, and especially geometry and algebra, are obviously among the most powerful instruments for the cultivation of the reflecting faculty which can be applied to the youthful mind; because they relate to form, number, distance, motion, &c. — subjects within the grasp of the senses; they give, in a very efficient manner, the *habit* of close and accurate reasoning. These sciences make a part of the course

of instruction of every pupil, both among the rich and the poor, whose capacity and period of residence permit it. The physical sciences, philosophy, chemistry &c. are of no less advantage to the development of the reasoning faculty in another direction, especially in aiding us to observe and trace the relation of cause and effect.

But both these branches of knowledge may give a false direction to the mind, if they are not taught with caution and in connection with *moral science*. The certainty of mathematical science often inspires the disposition to demand absolute demonstration on other points. The wonderful extent to which we can trace and imitate the operations of nature, tempts us to rest on second causes, and forget that Power which is necessary to *establish* and *maintain* the laws which *we only discover*. For this purpose, these studies should not only be conducted in a religious spirit, but should be accompanied and alternated with those which will give another direction to the mind. History is taught in a series of narratives, exhibited with the utmost simplicity, as subjects of examination and reasoning. The pupil is required to exercise his own judgment. He thus learns much of the nature of *moral evidence*, and moral relations, and is accustomed to employ these, as well as mathematical demonstration, as a part of his series of thought, and as a sufficient ground for his conclusions.

In the course of moral and religious instruction, the pupil is chiefly conducted by a series of illustrations and reasonings founded upon nature and revelation, rather than by positive instructions and direct statements, sustained merely by *personal authority* and influence. His own reason is called in to decide, according to the *standard which God has given us in conscience and revelation*, on characters and events, on duties and faults, in his own sphere of action, as well as in history, as soon and as rapidly as it is capable of deciding. In the advanced period of religious instruction, the authority of the Scriptures is *formally established* by moral reasoning, and he is led to learn by his own investigation the important truths and duties which reason alone has never discovered, and the most essential of which he had hitherto been obliged to receive on the authority of man.

A similar course is adopted in the *moral discipline* of the pupil, and leads him to feel practically the difference of the various classes of truths, and the various methods of reasoning by which we must attain them. "It is important for the com-

plete development of this faculty, that the views thus gradually and practically acquired, should be connected and arranged at the close of the course, by means of a brief system of logic, in the scientific form." "It is to be regretted," says Fellenberg, "that the demands of social life, or the unhappy haste of parents, seldom allow pupils to remain sufficiently long to complete such a course of study as their development, so often neglected in early years, requires."

#### LETTER XXII.

MODE OF PURSUING MATHEMATICAL SCIENCE. — FORM, MAGNITUDE, AND NUMBER. — METHODS OF INSTRUCTION. — PRACTICAL DIRECTION OF MATHEMATICAL STUDIES. — DANGERS ATTENDING THEM. — SELF-CONFIDENCE. — IMPERFECT VIEWS OF MORAL REASONING PRODUCED. — ALTERNATION WITH MORAL SCIENCE. — IMPORTANCE OF A WELL-BALANCED MIND.

My dear Friend, — You will perceive from my last that the importance of the mathematical sciences in cultivating the judgment and reasoning powers is properly appreciated at Hofwyl. But, in employing them as a means of education, it is believed necessary to use great caution, lest they should become the means of impairing other intellectual faculties, or enfeebling the moral powers, as they too often have been in distinguished men devoted to these sciences.

The ideas of form, and magnitude, and number, are among the earliest which are developed in the child, and they are the first which the mind is capable of considering abstractly. On this account, the elements of the mathematical sciences should be very early the object of attention. In the study of mathematics, Fellenberg considers it necessary to adopt the elementary methods of Pestalozzi, which have already been described in speaking of the powers of observation. From the line, the pupil is led to the construction and examination of all possible forms, in their individual and relative character, from the simple accumulation and analysis of numbers to the processes of algebra, by presenting or indicating the objects of attention, and aiding him to construct this exercise himself. It is an indispensable condition that he should not be allowed to advance a step forward until he can explain those principles on which he is to act. At the same time, the instructor must not be guided simply by an arbitrary arrangement, but by the pro-



gress of the pupil himself; and his progress should be directed and accelerated, or retarded or varied, with a view to the development of his own mind, and not to the completion of this or that portion of his course.

With those who have only the usual talents for mathematics, it is better to direct their studies to practical objects and to the demands of social life. Those uncommon talents for this science which alone inspire a truly scientific interest in it, should be carefully observed and developed: but great care must be taken that the views be not limited, and the character stiffened or warped, by too exclusive attention to this subject.

The weakness of man often finds too strong temptation in his mathematical creations and their fascinating success, as well as in philosophical discourses, and is disposed to exalt itself presumptuously; to refer all to itself as the author, instead of discovering a new revelation of the wisdom of the omnipotent Creator of man and his works. In admiring the wonderful correspondence of the movements of the planets in their inaccessible orbits with the calculation of beings so frail, who inhabit this portion of the universe only for a span of existence, he forgets the evidence it affords of the wisdom of Him who established this order, and gave us the faculties which enable us to discover it.

There is also danger that the habit of *rigid demonstration* may lead him to forget or disregard the *boundaries* which are set to human knowledge — to demand similar demonstration concerning subjects which are beyond our reach — and to treat with contempt the objects of faith and the results of moral reasoning.

For these reasons, mathematical studies should always be alternated with history, and natural history, and moral and religious instruction. Their effect should also be carefully observed; and Fellenberg has sometimes found himself obliged to interrupt them for a time, in order to restore the mind to its equilibrium.

Indeed, no principle is deemed more important at Hofwyl than to form a *well-balanced mind*; and in this, as well as in other processes of education, no reliance is placed upon invariable methods and formulas previously established. The food and the medicine must be adapted to the *individual case*. While the mind is merely *preparing for action*, it should not be permitted to devote itself so exclusively to any particular subject as to lose sight of others, or to undervalue them, or to give to one

that exclusive importance which deserves to be called fanaticism or superstition, although it may relate to literary or political instead of religious topics. Without great care, this will often amount to a species of monomania which impairs the strongest mind, and will often give to a single science the pre-eminence over the whole system of truth besides; will make a single personal theory the touchstone by which other minds are to be tried; and determine by the knowledge and love of a single subject whether an individual deserves respect or esteem.

*Indifferentism*, if I may be allowed to coin the word, receives no countenance from the example or the precepts of Fellenberg, so far as I know; but he regards this narrowness of feeling as the result of a partial, or, in the strong expression of the German, a "one-sided" (*einseitig*) development of the mind; and he believes that the best and the only preventive is to give such a familiarity with *every subject*, and require so much attention to each, as shall enable the mind to form just comparisons, and prevent that exaggerated view of one faculty, or one subject or opinion, which is inconsistent with true wisdom.

### LETTER XXIII.

ABUSE OF TASTE. — CHANGE AT THE REFORMATION. — INCONSISTENCY. — OBJECTS OF TASTE PROVIDED BY THE CREATOR. — EXTREME. — MORAL USE OF TASTE. — CAUTION IN CULTIVATING IT. — MOTIVES FOR CULTIVATING AND DISPLAYING TASTE. — ITS INFLUENCE IN PRODUCING HAPPINESS.

My dear Friend,— The cultivation of the imagination and taste is so often neglected and despised, and so often regarded as anti-Christian in its tendency, that the views of Fellenberg on this point require particular development.

The licentious abuse of the arts, and their influence in introducing idolatry into the church, rendered the innocent cause of the evil an object of abhorrence at the Reformation. Excess was converted into a famine; and, in place of merely curbing the licentiousness into which the cultivation of this faculty had carried men, the attempt was made to extinguish it entirely. Such an effort in regard to this, as in regard to every other fundamental principle of human nature, was in vain. It only served to banish a valuable aid from the service of religion, and leave the uncontrolled use of it in the hands of those who employed it merely to gratify the feelings of the moment, or to

attract attention and admiration by the excitement of the passions. Yet, with singular inconsistency, an imperfect species of music has been preserved in our churches as a necessary and proper means of exciting devotional feelings, by the same persons who consider all efforts for the higher cultivation of the art as betraying a worldly spirit. We should be consistent in our views; above all, we should take care not to despise or neglect the powers the Creator has conferred upon us: they were certainly not given, nor were their objects provided, in vain. Nature was not filled with beauty in form and colour, nor animated with harmony of sounds, and we were not rendered capable of enjoying and imitating them in new combinations, that we might learn to be insensible to their influence. To observe the multitude of beautiful descriptions of these objects which the Scripture contains, is enough to show us that they may occupy the attention and excite the admiration of the holiest men, and even under the Divine direction.

On the other hand, we must avoid the extreme into which Herbert fell, in confounding the moral sense with taste—in attempting to make beauty the basis of virtue. The one is occupied with moral relations; the other with sensible objects. Still, the esthetic principle, when fully developed, is a material aid to the moral one. The connection of these subjects is, like many other facts in our nature, not easy to explain, but not the less certain. Men of refined taste do not fall into *gross vice*, at least so easily as others. It is also a resource, an aid, in resisting the sudden violence of passion, and the seductions of appetite, when the feelings are too strongly excited to be affected by other motives.

On this subject Fellenberg observes: “For those who despise exercises in the arts, I could only wish the incontestible truth were impressed upon their minds, that a well-formed taste, a delicate esthetic judgment, although it can never supply the defect of religious feeling, affords on many occasions in life more assistance to human weakness than the colder conviction of moral duty; and that, like every thing which is intended to adhere indelibly in the character, it should be cultivated in the most careful and thorough manner.

“Music and design are among the best aids in improving the taste; but the study of both should be carefully regulated. Every thing of a voluptuous nature should be excluded with the utmost care. All excitement or excessive attachment to

these subjects should be equally avoided or immediately corrected : they must be regarded, not as the *essentials*, but as the *accessories* to the character—not as the *end*, but the *means*. Paintings or music which excite the feelings strongly should be presented with caution : but even these are occasionally useful ; they serve as so many experiments to show the pupil his own character and the emotions of which he is susceptible. The motive presented to the individual for the cultivation and exhibition of his taste should be, on the one hand, the improvement of his own character, the provision of a new sense for discovering and enjoying the objects which God has provided for its gratification ; and, on the other hand, that love to our neighbour which leads us to seek and employ every means to promote his happiness."

I was struck by the correspondence of these views with a remark of the late venerable Dwight : " The great object of Divine benevolence is the happiness of his creatures ; and he who promotes the happiness of a little child for half an hour is a fellow-worker with God." By means of these acquisitions, the man of cultivated taste may fill up the moments in which those around him are overcome with weariness or worn down with care ; he may refresh their minds with imitations of the beauties of nature, or something which may serve as a substitute, when they are covered with the gloom of night or buried in the temporary death of winter. He may soothe their hours of pain and distress, and lighten the daily trials of life, by scattering here and there a flower of beauty, in moments when the mind is too feeble or too much oppressed to avail itself of higher consolations. He may often dissipate or lighten that cloud of gloom which is at once the cause and the consequence of physical debility, and aid in preserving a friend from sinking into bodily exhaustion or mental despair. It is on this principle that a pupil should be taught to exhibit taste in his *dress*, his *habitation*, and every thing which surrounds him. He should feel himself bound as really to bestow the moments of pleasure which this affords to the eye as the more important gifts which benevolence dictates—as *really* (though not as greatly) culpable, when he produces unnecessary and unpleasant sensations by his negligence, as when he had produced a greater and more serious pain.

## LETTER XXIV.

METHOD OF CULTIVATING IMAGINATION AND TASTE. — OBSERVATION OF NATURE. — OBJECTS OF ART, DESCRIPTION. — WORKS OF IMAGINATION. — RHETORIC. — SCENERY OF SWITZERLAND. — BUILDINGS AND GROUNDS OF HOFWYL — DESIGN AND MUSIC. — CONCERTS. — GYMNASTIC EXERCISES. — DECLAMATION.

My dear Friend, — The methods I have described to you by which the faculties of perception, attention, and memory are exercised, serve at the same time to produce an accuracy and vividness in the impressions of objects on the mind which is highly favourable to the development of the imagination: they also serve to store it with materials on which it may operate, when the *productive period* of this faculty arrives. It is, in truth, the *vividness and minuteness of conception*, and the command of a variety of objects which can be brought as illustrations or ornaments of a given subject, that forms an important part of poetic genius. It is a corresponding exhibition which gives such beauty and interest to our best works of imagination.

*Nature* itself, thus studied and observed, especially in the majestic and beautiful forms it presents in Switzerland, is undoubtedly the best means of cultivating the imagination. It is the source from which those whom all acknowledge as masters in this department of literature derived their conceptions and their means of influence. The pupil is required to exercise his powers in the same manner in observing all the objects that he sees, and in endeavouring to present to others a faithful picture of them. He must be taught that this can never be done without presenting them in such a manner as to excite in others the same sensations they have produced in himself.

But the study of the masterpieces of the ancient *poets*, of the fabulous and heroic periods of history, and of some of the *best works of imagination*, tends still further to develop this faculty; and, where the circumstances and talents of the pupil permit it, this should be carried as far as is consistent with the cultivation of other powers. In the later periods of education, the French and German poets are studied with direct reference to this object.

A system of *rhetoric* should, in the view of Fellenberg, form the *conclusion* instead of the commencement of this course; but

it is too often omitted, because the parents will not wait for the fruit to ripen, and often scarcely for the bud to expand fully, before they pluck it.

It is obvious that the same methods which are used to develop the imagination, serve at the same time to cultivate the taste. Care is taken to make the best use of the *natural scenery* of Hofwyl and of Switzerland for this purpose; and the pupils are taught to observe and describe them in this view. Their annual journeys are arranged in such a manner as to produce a gradual development of this faculty in reference to nature: they commence with short excursions in the neighbourhood; next succeed longer journeys — to the Jura, to the Black Forest, and to the Inferior Alps; and the series is usually closed with a survey of the sublime and beautiful scenery presented in a tour to Mont Blanc and the northern part of Italy.

With the same view, in the observation of nature required by the study of natural history, the attention should also be directed to the relations of forms and colours on which beauty depends.

Fellenberg deems it of equal importance, when circumstances permit, that the *artificial objects* surrounding the pupil should be such as to give a proper direction to his taste. The arrangements and decorations of the buildings, grounds, and apartments are intended to inspire a just taste on this subject. In addition to this, some of the masterpieces of statuary are placed in view of the pupils, and the school of design is furnished with a great number of casts from the antique. The study of drawing is carried as far as the talents and circumstances of the pupil permit.

With regard to *design* and *music*, Fellenberg observes: “In reference to the early formation of the pupil on these points (as in all that we undertake), we should rather aim at the cultivation of his character than at that skill in the art, which seems generally the only object: we should seek, as the most valuable result of our efforts in the sphere of the arts, that unwearied perseverance, that patient industry, that contempt of everything superficial and pretended, which a suitable course of instruction in these branches is calculated to inspire; and when the elementary stages are passed, a freer and bolder spirit in conceiving and executing the original conceptions of the mind.

“The youth whose talents and circumstances permit it, should be so trained, that when he is *completely formed*, it should not be more difficult to exhibit a well-defined moral character in the

lines of a portrait than to describe it in words. Experience has already proved the *possibility* of this with some in our Institution ; and it would certainly occur more frequently if the hand of the youth were suitably prepared by long elementary practice to obey the dictates of a well-trained imagination.

“ As a means of forming the ear for music, and of aiding the choir of vocal performers, as well as of exciting additional interest in the pupils, a considerable band of instrumental music is maintained, composed of the professor's pupils, and a select number of persons of the school of the poor, who are trained for this purpose in their leisure hours. This furnishes the means of holding occasional concerts, combining vocal and instrumental music, for the amusement as well as the instruction of the pupils, in which the daughters of Fellenberg assist. To these, none but the inhabitants of Hofwyl, and occasionally a few friends of the family, are invited.

“ The *gymnastic exercises*, in all their forms, are a powerful aid to the practice of design, in cultivating the taste for the beauty of *form or motion*. Their effect in this respect is very obvious ; and the occasional festivals which are accompanied by gymnastic games present examples of a high degree of cultivation in this respect. It is a spectacle which charms the eye, and exhibits the intimate connection of easy and graceful motion with the improvement of physical force and the capacity to escape from danger or surmount obstacles.”

“ *Declamation* is also of importance, as uniting gesture and tones, the elements of design and music, and applying them as means of acting on the minds of our fellow-men. Its object should never be lost sight of, and the methods of pursuing it should never be mechanical.”

## LETTER XXV.

### COURSE OF NATURAL HISTORY AT HOFWYL.

I cannot present a better illustration of the principles stated in the preceding letters, in regard to the method of cultivating the powers of perception and memory at Hofwyl, than by the following account of the course of natural history, translated from a report on this subject, drawn up by the professor : —

*Report on the Course of Instruction in Natural History in the Institutions of Hofwyl.*

According to the general plan of the Institution at Hofwyl to form a connected course of instruction, one of the first objects in reference to Natural History, is to connect it with the other branches of study, and as much as possible to render them mutual aids to each other.

It ought to be so conducted as to furnish direct aid to the elementary Mathematics, Geography, and the study of the mother tongue; it should be a means of preparation and introduction to Natural Philosophy and Chemistry; it should furnish indirect aid to studies less connected with it, by the spirit it produces; it should be regular and earnest, and free from all trifling, that the pupil may never be sent from it thoughtless, and with wandering attention, to other lessons.

The various divisions of Natural History should also be intimately connected. The three principal branches must indeed be taught in distinct lessons; but all violent separation should be avoided as injurious. Mineralogy, Botany, and Zoology should be taught alternately, and always as much as possible with reference to each other, that the power of observation, whose cultivation is one great object of this branch of instruction, may be developed as completely and variously as possible.

It is easy to perceive that the influence of these lessons in developing the faculties is greatest at an early age, and that they should be commenced as soon as is practicable. A boy possesses sufficient capacity in his ninth or tenth year to attend to the subject; and it is only necessary that he should understand and write with some facility the language which is to be taught.

It is desirable that the teacher to whom the preparatory elementary course of instruction is entrusted should accustom his pupils, in their occasional walks, to observe and describe the various forms which present themselves,—the colour, transparency, brilliancy, and weight of objects,—the root, stem, branches, leaves, and flowers of plants, and the exterior part of animals. The names of fruit and forest trees, garden vegetables, domestic animals, &c. may be daily and easily taught: those of minerals should be deferred. But the learning of too extensive a nomenclature is to be carefully avoided, both before and during the course of instruction, lest the boy should acquire the



very natural idea, in such a course, that the learning of names is the principal object.

A single glance at nature will indicate at once with what branch of Natural History we ought to begin; and it is scarcely necessary to add, that collections of natural objects, more or less extensive, are essential to this course of instruction. The knowledge of unorganized nature is the basis of our knowledge of organized bodies, and presents us, in their ananimated state, the elements which are subsequently presented in incessant motion and action. Hence we are obliged to commence with Mineralogy and its general principles, and some of its details must be completed before we pass to Botany. The distinctive qualities of minerals are also the most simple; the forms are more distinct and well defined, and less numerous, and children of moderate powers of observation are capable of comprehending them.

In addition to this, Mineralogy is particularly advisable, as the first course, because it is immediately connected with the elements of form and of Geometry, and thus serves as a continuation and illustration of contemporaneous studies. Botany follows Mineralogy, and Zoology should close the course.

The whole course of instruction may be finished in four years, if uninterrupted. In the first year, when the elements of Geography should be united with Natural History, four or five lessons in the week are sufficient; in the second and third year, three; and in the fourth, at least two should be allowed for this branch of study. It would be better, where practicable, to begin the course in the autumn, as this is the time most suitable for Mineralogy. By dividing the whole course into eight divisions of half a year each, the summer should be occupied with Botany.

*First division — Mineralogy.* The first division is occupied with the external character of minerals. The pupils are called upon to discover all that sight, feeling, smell, taste, and hearing can perceive in the particular specimens presented to them at a lesson, and thus learn to distinguish the colour, transparency, brilliancy, form, fracture, gravity, smell, taste, and sound. The greatest simplicity should be observed, and everything avoided which may surpass the power of observation of the child.

What they learn with specimens in the chamber, they should repeat with descriptions or inquiries concerning stones they discover under the direction of the teacher.

In the course of three months, the description of individual

earthy minerals, and particularly of those found in the neighbourhood of Hofwyl, should be commenced. Specimens should be presented for description in the lessons; great attention should be paid to the orthography of the names, and to clearness and readiness of expression, and the pupils should be required to bring the description in writing at a succeeding lesson. Once a week there should be a repetition of what has been done, and a comparison of the objects described with one another.

*Second course — Botany.* The second division of the course should be devoted to a similar introduction to Botany. The observation and description of the root, stem, foliage, flowers, and fruit should be accompanied by a description of the distinctive marks of each. In treating of the form of these parts, especially of the leaves, there should be as frequent reference as possible to the combination of forms exhibited in the Mathematics. When the pupils have attained some facility in distinguishing the different portions of plants, they should be required to describe these portions, and also some plants of the simplest construction. The plants should only be examined during the lessons, and the descriptions written afterwards, and corrected in a subsequent lesson by the teacher, in reference both to accuracy and language. Both these courses may be reviewed by means of questions.

*Third course — Mineralogy.* The third division of the course may be occupied with the continuation of the description of individual minerals. When the pupils are familiar with the earthy minerals with which they began, they should endeavour to arrange all they have described in particular groups.

No system should be introduced at first. The teachers should afford the pupils no assistance, but leave them to judge, in perfect freedom, in order to bring their powers of combination into action, and discover how far the previous instructions have developed it.

After a sufficient trial of this kind they will be glad to receive aid. They should then be taught the system of arrangement applied to the earthy minerals, and some experiments should be exhibited for illustration. The elementary earths, and the circumstances in which they are presented on the surface of the globe, should be described. By means of questions, observations, and exercises, the pupil should then learn to distinguish the predominant earth in soils and stones, according to the characteristics they have learned.

The regular or crystalline forms of minerals should next be described. The preparation which the mathematical knowledge of the pupil may give him for this branch of the subject should here be carefully attended to. Only the fundamental forms should be introduced at first, as the table, cube, prism, cylinder, pyramid, dodecahedron, and icosahedron. They should be presented to the eye by wooden models, as well as by natural specimens, and the pupils should be exercised in distinguishing them.

The internal character of minerals may next be taught. The occurrences of common life, with suitable experiments in addition, will teach them the appearances and changes produced by exposing them to different degrees of action of fluids, air, and heat. What relates to electricity, galvanism, and magnetism should be carefully adapted to the powers of comprehension of the pupil.

This course should close with the description and explanation of saline minerals, because the previous lessons will here be continually and appropriately repeated and brought into exercise.

All written exercises should be performed in private, and the corrections and remarks only made in the lesson. The walks of the pupils will afford sufficient occasions for the repetition of these lessons.

*Fourth division—Botany.* The fourth division is a continuation of the second, on the subject of Botany.

The teacher should now present to the pupils plants of a more compound structure, such as the Orchidæ, Labiata, Amentaceæ, Chicoraceæ, &c. The analysis of plants, accompanied by continual and varied comparisons, should be made in the lessons, and the descriptions written in private.

In their excursions, the pupils should observe as often as possible the period of budding, flower, and fruit; the relative situation of plants as to the elevation, surface, and nature of the soil; the relation of plants to each other, *i. e.* whether they grow singly, or cover the whole surface; and the relation of plants to the animal world, *i. e.* what plants are most eaten by snails and insects, what serve for the support of larger animals, &c.

The materials for exercises on these subjects should be presented in the lessons, and arranged and committed to writing by the boys. At the end of the course, the whole should be repeated.

*Fifth division — Mineralogy.* The fifth division, in continuation of mineralogy, should be commenced by a brief recapitulation of the third course. The pupil is here led on to the observation and description of combustible minerals and metals.

Only the metals which the child finds in common life, or which can be shown to him, should be examined and described. Each should first be exhibited in its pure state, and then, as far as the collection permits, in its compound mineral forms. The most necessary information concerning their occurrence and geographical position should also be given.

A system of mineralogy is only so far introduced, that the pupils arrange the minerals they learn in individual families. The teacher never directs the pupils, but only reviews what they have done, corrects it, and points out generally the method of classification. Geology is introduced as a conclusion of the course. The principal formations are first described according to the specimens found in the neighbourhood of Hofwyl and in the cabinet. The pupils then attempt a classification, after which the teacher directs them to the arrangement of rocks, under the primitive, transition, secondary, alluvial, and volcanic classes, and explains their division and extent by drawings and maps.

In order that the pupils may understand the strata, succession and relation of mountain masses, and the occurrence of particular minerals, they should be conducted to some neighbouring mountains. They should at the same time be taught to observe the respective genera of plants and animals found in different mountains.

After repeated oral repetitions, the pupils should prepare a geological map of the environs, as an exercise and evidence of the knowledge they have acquired.

It is obvious that this course should be intimately connected with geographical instruction.

*Sixth course — Botany.* The sixth division consists of an arrangement of the plants hitherto described in large and small groups.

The pupils choose any genus of plants, examine it thoroughly, and note the species which seem to them to have similar qualities. This collection is again examined and they endeavour to discover general characteristics by which they may be enabled to form a larger group. In these exercises they come by degrees

to the conception of species, genus, and family, which the teacher then fully explains.

When the plants of the environs are thus arranged in natural families, some of their characteristics in reference to botany should be sketched, and with these, their economical characteristics and uses. They should be led to observe, for example, whether a particular family produces throughout articles of food, colouring matter, fat or essential oil, poison, &c., and what relation one family or another bears to the life of men and animals.

The geographical distribution of plants may very properly be connected with this; and the most remarkable exotic families, and the most interesting species, should then be briefly described and illustrated, by means of living plants or by distinct drawings.

When the families have been examined, they should also be arranged in natural classes by the pupils, and the teacher should finally give a brief sketch of the systems of Jussieu and Linnæus: in excursions, the systematic discrimination of plants, and the use and arrangement of flora and herbaria, should be shown.

As a conclusion of this part of the course, the interior structure of the plants should be exhibited by means of the microscope, and the pupils should write exercises upon this as upon every other part of the course. Frequent occasions will here be presented to bring into view the subjects previously considered.

During the preceding divisions of the course, the power of observation (or intuition) of the pupils is of course greatly developed, and incessant observation should still be made in order to develop it still farther. But in the two remaining divisions, the power of reflection should be more called into exercise. The pupils should be trained to greater regularity of thought, by a close and more systematic method of instruction and an uninterrupted comparison and arrangement of subjects.

Zoology is best adapted to accomplish this object, and therefore occupies the remainder of the course of instruction.

*Seventh course — Zoology.* In the seventh course, the parts of animals should be taught as the introduction to the course of Zoology.

An important animal of complete organisation (of the mammalia) should be taken as a model. The pupils should first

learn the exterior parts, then the interior in general. For this purpose the teacher should show them first a skeleton, and then an animal very simply dissected. The pupils should write their observations in private.

*The particular study of Zoology.*—This commences with the class of Infusoria. Portions of animals and vegetables are left to putrefy in water, in order that the pupils may learn the origin of these animals, and observe various species. They should also be led to observe the species which are to be found in the neighbouring waters.

From these observations the pupils should endeavour to discover some general characteristics of this class of animals. The teacher corrects these remarks, and subsequently presents them in connection, together with the necessary explanations. These should be written down by the pupils, together with their observations upon animals of this class.

Then follows the class of Corallines. The residence of these animals which are found in the collection should be exhibited, and the structure of the animal explained by means of plates. After sufficient explanation, the characteristics of this class should be sketched by the pupils, corrected, explained, and systematically arranged by the teacher, and then committed to writing by the pupils in private.

In the same manner the class of Zoophytes and Medusæ should be described.

Then follow muscles and shells. The habits and modes of life of these animals should be observed by the pupils, among such as they can find in their walks. The interior structure should be explained, by the dissection of an ordinary muscle, a naked snail, and a shell snail. The most remarkable shells of such shell-fish as reside in the sea should be exhibited from the collection. The remaining methods are similar to those pursued with the preceding classes; and are the same in all that follow.

The reptiles and insects are next in order. Their exterior and interior construction should be illustrated by dissection. If the pupils have not made sufficient observations upon the habits, and especially the transformation of these animals, the defect should be supplied by direct instruction, in order to avoid too great diffuseness and loss of time by keeping some of the living animals in the chamber. At the close of this course, there should be a repetition of the whole.

It will be understood that the teacher should avail himself of the frequent occasions presented during the course for reference and recollection of the mineral and vegetable kingdoms; that he should never neglect to lead his pupils to the various important points of comparison; and that he should never lose sight of the importance of connecting and supporting his own course of instruction by means of other subjects of study.

*Eighth course.* The eighth course begins with a thorough recapitulation of what has been observed concerning the general interior organisation of animals, and especially concerning the construction of the skeleton.

Next follows the order of fishes. By the examination of a few living specimens, and the dissection of a large fish, the exterior and interior parts should be fully exhibited and explained. In the observation and description of the classes of animals, *the native animals* of course demand most attention. But those of foreign countries should also be touched upon and explained by means of drawings. The same remark should also be attended to with regard to all classes; and every occasion should be embraced for showing the pupils collections of foreign animals.

After the fishes come the *amphibious animals*. The teacher should provide occasions for the pupils to observe the development of frogs and lizards, and their successive and gradual formation.

Some poisonous serpents, native and foreign, ought also to be dissected. The shell of a tortoise should be made the subject of careful examination.

The *birds and mammalia* should follow the amphibious animals. It is easy to comprehend what is to be selected from these classes for the consideration of the pupils; and the manner of exhibition should resemble that of the preceding subjects.

In conclusion, all the classes should be reviewed and compared, especially in reference to their gradation and development, their geographical extension, their influence on each other and on the life of men, &c.

Frequent reference to the other kingdoms of nature are essential in this course.

*General remarks.* 1. In their excursions, the pupils are to be treated as if *they were in a lesson*. They must consider them not as parties of pleasure, but as *necessary and important means of instruction*. The teacher should never allow them to run about in all directions, but should keep them together, lead and

regulate their observations, and prevent all distraction of their attention. He should never allow them to destroy, or even to injure a production of nature, without an important reason: he should never allow them to destroy an animal, even during the course of zoology. He should show them how they may examine the living animal with the least pain to it; and if it be necessary to kill it, he should take it with him alive, and kill it in their absence.

2. The collection of natural productions should not be absolutely prevented; nor yet unconditionally recommended. The collection of minerals during their excursions may be permitted; as they require no preparation, and cause little loss of time.

In reference to plants, no one should collect or prepare any which have not been thoroughly examined and described during the course of instruction, and whose names he does not know. No time should be occupied with these objects, or with their preparation, except such as is generally left at the disposal of the pupils.

The preparation should also be made in a manner adapted to cultivate and gratify the taste, as well as to secure the objects of science.

A collection of dried plants should be provided for the illustrations of the lessons. Animals should not in any case be collected or prepared by the pupil.

If a pupil finds a plant or animal in his excursions, concerning which he wishes for instruction from his teacher, he may be allowed to carry it home with him; but plants must be kept fresh and in good order, and animals, living and uninjured.

3. If the pupils undertake a journey in which the teacher cannot accompany them, he describes to them in general what they will see on the way, and gives them directions concerning the objects to which their attention should be particularly directed in reference to their progress in science. He should also require of every one to make report of the observations he has made on the journey.

4. Every pupil should keep a memorandum-book during the course of instruction, in which he should insert all the remarks he has made upon his lessons, and the excursions connected with them, in brief terms. The teacher examines these books from time to time, and converses with the pupils on the subject.

5. During the course of instruction the pupils should not be permitted to read works on natural history, because in many



cases they will easily form incorrect ideas, and they are likely to become careless about personal observations, and inattentive to lessons. At the same time, the subject is not generally presented in the manner which is best, or with the proper care in selection, and the advantages to be secured by a well selected and arranged course are entirely lost.

#### LETTER XXVI.

INFLUENCE OF AGRICULTURE IN EDUCATION.—INFLUENCE ON THE BODY.—EFFECTS OF A CITY EDUCATION ON THE MIND AND ON THE MORAL SENTIMENTS.—OF AN AGRICULTURAL EDUCATION.—SPECIAL IMPORTANCE OF AGRICULTURAL EDUCATION TO THE POOR IN REFERENCE TO HEALTH, TO INTELLECTUAL AND MORAL DEVELOPMENT.

*Principles and Arrangements of the Agricultural or Rural School for the Poor.*

My dear Friend,— In seeking to combine physical and intellectual education, Fellenberg became persuaded that no employment was so conducive to the harmonious development of our powers as agriculture.

The remark is familiar to all, that the pure air, the influence of vegetable life, the regular habits and salutary exercise connected with a country life, produce a vigour of constitution, an energy of character, in an agricultural population, which is not found in the *mass* of those who are educated in the confined and corrupt atmosphere of a city. These are sufficient grounds, in his view, for deciding that the city ought not to be selected as the seat of an institution for early education, and that agricultural employments are far preferable to mechanical, as means of physical education. Indeed these points are so generally conceded, that it seems only necessary to state them; and if poets have sometimes painted the enjoyments of a country life in brilliant colours, philosophers will generally admit that they have not estimated its *beneficial influences* too highly.

But Fellenberg is also persuaded that an agricultural life is most favourable to a sound and healthy development of the mind. That the intellectual development of the citizen is most rapid, is beyond all doubt; but precocity, either in the natural or the intellectual world, is no evidence of superior vigour; and it is often obtained at the expense of the physical power and

the moral purity. Fellenberg believes that it is generally too rapid to be solid ; that, from the very nature of the case, it must in a large number of instances be partial and imperfect.

The child educated in a city acquires the habit of talking upon all subjects, without always understanding them ; and gains attention and praise by employing the words and phrases he has heard from others, before he has acquired the ideas they express. He sees objects, and witnesses events perpetually, which his age does not enable him to comprehend, or which those around him have not time or capacity fully to explain. He learns, in this manner, to content himself with superficial knowledge — to see, to hear, and to speak, without fully understanding the subject before him. Nothing is more prejudicial to intellectual vigour, nothing so certain to make him think superficially, and to act mechanically in accordance with the views and habits of those around him.

In addition to this, he is in a great measure shut out, by his circumstances or habits, from those objects of nature in which the Creator's power is exhibited. He is continually surrounded with the productions of human skill, with the art and science which are at once the work of man and the sceptre of his power, and with which he seems to hold all things under his command. It is these which supply his wants, which provide his pleasures : it is on men that his happiness or misery chiefly depends ; it is on them that his hopes and fears are chiefly fixed ; and it is with men only that he seems to be in relation. The daily supplies of food and clothing come to him as the production of human labour and skill ; and if they fail, he discerns no cause but in his fellow-men. Hence the importance, the power of man, are the objects continually presented to his view ; while scarcely any thing in his daily life calls his attention directly to the works or the providence of the Author of all, and to his dependence on Him. On the other hand, when surrounded and occupied with the objects of nature, he perceives continually such luxuriant richness, such varying and inimitable beauty, such immense operations, as put to shame all the efforts of man, as surpass even his powers of comprehension ; and when he reaches the age of reflection, human weakness is placed in the strongest contrast with infinite and unsearchable power. In an agricultural life he almost necessarily perceives his immediate dependence on some higher cause, which prospers or blasts the fruits of his labours, with a power beyond his foresight or con-

trol, and with the aid of revelation he is more likely to feel that dependence. Every object with which he is conversant is fitted to lead his mind towards God, instead of towards man, if a proper direction is given to it. Here, then, is to be found the best school for inculcating the lessons of humility and piety which the Scriptures present, aside from all other considerations. But when we reflect on the comparative purity of the sphere of observation around him, the difference is immense. The collections of men drawn together by industry and commerce, in our cities, usually attract the worst materials of the country. The increase of population, the necessity and facility of promiscuous intercourse, lead to the rapid development of vices which cannot be concealed from view, and which cannot but leave upon the tender mind the most indelible and dangerous impressions.

All these arguments apply with double force where the education or reformation of the poor is proposed. To them especially health and strength of body are of prime importance. One of the most important means of preserving them from the temptation which necessity presents, or which vice may offer, is to give them a degree of vigour which shall enable them to endure the necessary toils and vicissitudes of a life of labour without sinking, and which shall give them confidence in their own power of gaining an honest livelihood. There are few countries where a greater number of agricultural labourers might not be usefully employed in cultivating neglected ground, or in increasing the produce of that already cultivated: but if youth are destined to sedentary employments, or to those which demand confinement in manufactories or large cities, they have even more need of a sound constitution, and it is more desirable that they should lead an agricultural life until the development of the body is complete. If the greater part of their life must be passed in the close unhealthy air of the manufactory or the workshop — above all, in those of deleterious arts, or in the confined, prison-like dwellings of the poor in large cities — it is of far greater importance to them, to their employers, and to the country which their labours should benefit, to pass their youth in such a manner as to give their constitution all the vigour of which it is capable. To place them in these circumstances while the organs and limbs are developing themselves, is to render them imperfect beings for life.

In an intellectual and moral point of view, also, these remarks are of greater importance as applied to the poor. They have

none of those means of elevating their conceptions above the spinning-machine or the work-bench, which journeys, visits, extended intercourse with well-taught men, and reading furnish to the wealthy; and they are doubly exposed to the torrents of corruption which flow through the streets, and to the exhalations of vice which arise from crowded shops and manufactories, or the still more infectious atmosphere of those wretched habitations into which so many of the labouring classes are thrust together, and where they learn to regard vice as the only mode of obtaining even temporary enjoyment. How evident is it, that a mere change of residence from the city to the country, in many cases of this kind, would remove half of the sources of temptation and crime.

## LETTER XXVII.

DIFFERENT VIEWS OF AGRICULTURE. — INFLUENCE OF AGRICULTURAL LIFE AT HOFWYL ON THE IMPROVEMENT OF THE MIND.

— ITS REFERENCE TO GEOMETRY, ARITHMETIC, NATURAL PHILOSOPHY, NATURAL HISTORY, TO MORAL CULTIVATION.—INFLUENCE OF THE IMPROVED SYSTEM OF AGRICULTURE ON THE MIND, ON THE HABITS.

My dear Friend, — In addition to the *indirect influence* of an agricultural life upon the mind, to which I referred in a preceding letter, Agriculture, as it is pursued at Hofwyl, and as it may be pursued in any institution, furnishes many means for *direct intellectual instruction* and *moral improvement*.

Agriculture may be considered as a handicraft, an art, or a science.

As a *handicraft* it contributes to the health and vigour of body, by giving active employment in the open air, where it is in its purest state.

It should be known also as an *art*, and its principal rules should be communicated to all; for he who labours only mechanically often commits serious errors. Pursued in this manner, as it is at Hofwyl, it tends to cultivate the spirit of observation and of systematic effort, to exercise the judgment, and to produce habits of foresight and prudence. The *science* of agriculture can generally be pursued only by those who are relieved from the necessity of day-labour, and is therefore taught at Hofwyl only to those who are expected to be proprietors or overseers.

But the employment itself, as pursued at Hofwyl, leads to the acquisition and practice of important branches of knowledge.

In laying out the ground for different crops, for planting, or for spreading manure, care is taken in determining the points, in drawing the lines parallel, in measuring the distances and the intervals of the plants with the eye or by paces. The number of plants, or heaps of manure, is calculated, and the whole is a lesson in geometry and arithmetic, as well as an exercise of accuracy and foresight.

In cutting the trenches for watering an artificial meadow, the level of different portions is observed by some; others trace the lines in such a manner that the water shall perform the circuitous route necessary to supply the whole of a given space without descending below its level; and others still, place the sluices necessary to prevent excess in one part, or deficiency in another. All these operations are practical lessons upon the laws of gravitation, and are often employed to lead the pupils in the most striking manner to the existence and influence of this universal agent. If the pupils are engaged gathering the stones out of the fields these become the subjects of examination, first in reference to their colour, hardness, and texture, then the uses to which they are respectively applicable, and finally, their name, either in the moments of rest or in some of the lessons of the day. The instructions thus received are recalled, almost involuntarily, at every fresh operation of the same sort; and such associations serve to divest this lowest of agricultural occupations of its purely mechanical character: the pupil is thus constantly led to seek for new subjects of observation, and to consider how those he sees may be best employed.

If they are clearing the ground of weeds, the name, characteristics, and qualities of each one are made the subject of remark. The relative effect of sun, and air, and moisture, and cultivation, upon these plants, and those of a useful nature, is necessarily brought to view by the observation of the pupil, and by the instructions given him; and inferences are then drawn as to the best mode of exterminating them. The passage is very easy to the operation and importance of those general laws which produce weeds in the midst of the harvest, and to the design of Providence in subjecting all to the same laws, as a means of calling into action the intellectual and physical powers of man.

The difficulties, the disappointments, the losses which are encountered from events beyond the control of man, serve, in the hands of the Christian teacher, as so many lessons of submission to the will of Him who orders them, and of patience and courage in endeavouring to surmount or repair them.

The labour necessary for the acquisition and preservation of property, serve to show them its value, and to inspire a respect for that of others. This feeling is more strongly impressed by the arrangement at Hofwyl, which gives to every one his garden, a tree and its fruits, the produce of his gleanings, and his own tools. A part of what they are capable of earning is put aside also, as a fund in case of necessity.

A well regulated system of agriculture, where every individual has a certain occupation, where every duty has its place assigned, and every moment a duty, produces habits of regularity and industry which are of inestimable value, not only in securing the worldly prosperity of those who are subjected to their discipline, but in excluding the opportunities and the inducements to evil.

The improved instruments and methods of cultivation at Hofwyl also furnish continual and important lessons: they inspire the taste for performing everything they do in the best manner, and do not permit the pupil to acquire imperfect or slovenly habits of labour.

The admirable system of a rotation of crops, which is pursued, furnishes valuable lessons of foresight and prudence, and a striking evidence of the power which system and skill place in the hands of man. Order and constant industry are indispensable to gather and secure their regular returns. Equal regularity of arrangements is required in preparing for them by a connected series of calculation, extending through several years. The pupil learns the method of exposing the soil of his little garden spot during the winter in such a manner that it must derive the greatest quantity of nutriment from the air; he is taught the mode of destroying noxious weeds and animals, and of increasing or preserving the fruits of his labours. He is thus encouraged to act, by discovering the power with which Providence has invested him over the earth. All these improvements also serve an important purpose, in showing the difference between the man who is a mere slave to the soil, and him whose foresight enables him to subdue it—to change its character and productions, and to render it subservient to his purposes: they are, in short, so many lessons on the superiority of mind over matter, which may be applied with happy effect.

The care with which the whole series of measures in an improved system is devised and executed, is used as a lesson to impress upon the heart the importance of neglecting no means

by which the labours of men and animals may be diminished, and the fruits of the ground which are necessary for their subsistence increased.

The accuracy with which the amount and the results of labour are measured and recorded at Hofwyl, has not less influence on the habits of the pupils. Every portion of land is measured, the amount of the seed and that of the products compared, and the expenses rigidly placed in the balance with the proceeds. An account is opened, in the same manner, with every individual, with every animal, and with the manure carried out, and the weight of the crops brought in; and thus the necessity of constant and accurate observation is imposed upon every individual, and the habit is formed of estimating the results of all their efforts. It will not escape you, that in all these methods the surest foundation is laid for that *self-instruction* and *self-education*, as we call them, for want of a better term, without which the acquisitions of early years are lost in the cares and labours of life. You will perceive also that I consider other influences as mere aids to the indispensable lessons of Revelation.

#### LETTER XXVIII.

##### DAILY COURSE IN THE RURAL SCHOOL.

The agricultural population of every country forms the mass of the nation; it embraces most of its physical strength; and, if well educated, it is usually the most virtuous, the most substantial part of the community. Their moral and intellectual improvement, comprising that of day labourers, is therefore an object of the highest importance; and this was the prominent object of Fellenberg in the establishment of his institutions. It is not accomplished, in his opinion, by raising them above their employment, or by inspiring a taste for other occupations, which will render this irksome. It is by inspiring attachment to the ground they cultivate, by leading them to find happiness in this employment of their faculties, and in the result of their labours. It is asked how shall this be effected? Fellenberg replies, by improving agriculture, by rendering it honourable, by elevating its importance in the eyes of those who are called to exercise it. This influence must be exerted, not merely on proprietors and overseers, in the great schemes and arrangements of an estate, but on the *individual labourers* in the minute details of daily life. They should be taught, as far as possible,

to find resources for intellectual occupation and enjoyment in every process of labour, in every soil they till, in every plant or insect they encounter, in every change they observe in the air, or the earth, or its *productions*: they must especially be led to recognise throughout the hand of the Deity; to acknowledge his blessings, to bow to his chastisements, and to feel their dependence upon Him. The Rural School of Hofwyl is intended to accomplish this object, by training children to a life of labour, and especially to an agricultural life; and cultivating their intellectual and moral faculties at the same time, that they may understand the processes they perform, and appreciate the importance of the advantages and the duty of industry, instead of engaging in it as an irksome mechanical task.

Their physical education rests upon the same principles as that of those who are destined to literary pursuits; but necessarily requires modifications in reference to their future mode of life. The most simple methods of living, and the habit of performing for themselves all that the cleanliness and the comfort of their rooms for lodging, eating, and instruction require, are obviously necessary. At the same time, the wholesomeness of their food, and the airiness of their apartments, and other things necessary to health, are attended to with care. The increased exposure to wind and weather which their employment requires, not only serves as a better preparation for their future life, but secures them from a multitude of little indispositions, from which the pupils of the more favoured classes suffer. They are accustomed to go bareheaded at all seasons of the year, and barefooted in the summer; their beds are of straw; their clothing is as simple as possible, but always kept whole.

Their food (which they assist in preparing) consists, like that of the Swiss peasants generally, of soup, vegetables, bread, and milk, at every meal: they have meat but once or twice in the week, and wine (the wine of the country resembling our cider) only at their occasional festivals — at the harvest home, the new year, and the birthday of Wehrli. The aspect of health and cheerfulness which pervades the school is a sufficient evidence that all their physical wants are amply provided for.

The following sketch will give you some idea of the daily routine of the Institution. The pupils are awakened at half-past four, or half-past five, according to their ages: half an hour is allowed them for washing and making their beds: after a



lesson of one hour in summer, or an hour and a half in winter, they attend to devotional exercises, and breakfast. Here the task of each division and individual is assigned for the day, by their teacher Wehrli. At eleven they return to dinner, and then have a second lesson of an hour and a half; at five or six, according to the season, they have a piece of bread, and a third lesson of an hour and a half; and at seven they sup. An assembly is then held for the review of the day, which is closed with devotional exercises, and the younger pupils go to bed. The elder again receive instruction, or occupy themselves in some useful manner.

During the winter, when their employments are not sufficiently active, they pass an hour in the evening in gymnastic exercises or active games. During the summer they are occupied almost entirely with the labours of the field, proportioned to their capacity and strength. The youngest are employed in gathering stones and weeds from the fields. At this season, ten or twelve hours on an average are devoted to labour, and three or four to instruction, when circumstances allow it. During haying and harvest, instruction is omitted, and the pupils have sometimes volunteered to labour seventeen hours daily; but this is seldom allowed. During the winter they spend seven to nine hours in labour, and receive five or even six hours of instruction. The time which is not devoted to the care of the cattle, threshing, and other labours of the farm, is employed in making baskets, straw mats, in selecting seeds, and in breaking up stones for repairing the roads. As an additional occupation, as well as a useful one, all the pupils are *taught to sew*, so far as to mend their own clothes; but to avoid taking them from their work, this task is usually given to the pupils of the girls school, under the direction of the housekeeper.

In addition to this, every pupil has some part of the household economy entrusted to him. One person, for example, is assigned to keep each of the rooms clean; another to take charge of the tools; another the slates; all in order to give the habit of responsibility and regularity, as well as to accustom them to their occupations. Their tasks are assigned and superintended by three persons, called the household council, and are changed every three months, in order to accustom all to each branch of duty. Even the children have some little task assigned them, that they may imbibe the same spirit and the same habits.

They are also furnished with the opportunities and induce-

ments to voluntary labour on their own account. Each of the younger boys has a little garden spot for vegetables, and another for flowers, which he cultivates himself in his leisure hours. He is allowed no manure but that which he collects from the roads, or from the dry leaves of autumn. He disposes of the productions as he pleases. If he sells them to the establishment they are credited to him, and at the end of the year the money is paid to him. He may either employ it, or place it at interest in the establishment, even if only a franc. A fruit tree is also assigned to every two or three boys, who take care of it, and dispose of its fruits in the same manner. The elder pupils assist the younger in these occupations.

Such is a brief outline of the general arrangements of the Agricultural School.

#### LETTER XXIX.

##### INTERNAL ARRANGEMENTS OF THE AGRICULTURAL SCHOOL.

My dear Friend, — The Agricultural or Rural School of Hofwyl, of whose daily exercises I gave you some account in my last, now contains about eighty pupils. About twenty of these pay the estimated cost of their support; the rest are sustained by their labours, with the aid of Fellenberg,

In the internal arrangement of so large a school, *great care is taken to provide for the proper division of labour*, as the best means of giving efficacy to every part of the system. In order to relieve those engaged in education from all other cares and perplexities, the details and accounts of the farm are attended to by an overseer, Wehrli, the able and faithful coadjutor of Fellenberg, is devoted exclusively to the superintendence of the labours, the studies, and the morals of the pupils.

In the early periods of the school, when the number of the pupils was small, he was in immediate communication with every one: all laboured together, and were thus formed under his personal care. With the present number of pupils this is impossible: were he to attempt this with a few, all the rest would be neglected. He therefore acts as superintendent of the whole: he spends the day in observing the various divisions and classes in their occupations, and operates on his pupils chiefly through the medium of his assistants. Scarcely a week passes, however, in which he has not a private personal interview with each pupil; and in this way he succeeds in preserving

their confidence, and inducing them to open their hearts to him. To promote unity of action, there is a weekly meeting of all engaged in the instruction and superintendence of the school, in which they converse upon their duties and difficulties, and receive his instructions and advice.

It is generally supposed that this plan is far inferior to that which provides for the direct personal attention of one individual to all the pupils; and, indeed, Fellenberg has found the most serious obstacle to his success in the difficulty of finding assistants who would enter into his views. *If they can be found, however, the union of several minds co-operating in one object, under one head, produces the happiest effects.* Wehrli believes that he has more influence at present upon the mass of the pupils than when he had thirty boys under his immediate charge. He believes that ten to eighteen is the utmost number that one person can possibly superintend; that when it exceeds this, he should have fellow-labourers, with whom he should have free and constant intercourse, who may partake his cares, and joys, and counsels, and execute his plans. He regards the example of Christ, in choosing disciples to serve as the medium of communication to others, as demanding the imitation of teachers.

The various parts of the plan of Hofwyl happily coincide with these views. Twenty of the pupils of the Agricultural School are destined to be teachers, and the Institution is designed to be a *seminary for instructors*, as well as a school for those devoted to labour. Since the singular order of the Bernese government, which I have formerly mentioned, that no teacher of the canton should visit Hofwyl for the purpose of receiving instruction, on pain of losing his place, Fellenberg has received none for this purpose who do not also engage with the pupils in their labours. This, however, is not considered disadvantageous. On the contrary, both Fellenberg and Wehrli deem it very important for all who are to be employed in the instruction of common schools to have a thorough acquaintance with the practical labour of a farm. As an additional provision for their support, and as an invigorating exercise, it will be desirable for them (as indeed it probably would be for all literary men) to continue these labours. But a practical acquaintance with the life and habits of a majority of their pupils is the only means of preparing them fully to enter into the views and feelings of those under their care, to understand their wants and their difficulties, and prepare them for their duties. It also furnishes many important illustrations and topics of remark. It enables them to give much valuable in-

formation of a practical kind in connection with the subjects of their studies, and much may be done in this way to extend agricultural improvements. It is also an additional means of securing the attachment of the teachers to those to whom it is desirable their labours should be devoted, and inducing them to continue in this employment. So much is this object appreciated in some of the seminaries for instructors in Germany, whose plan and location do not admit of a farming establishment, that a garden and a nursery of fruit-trees are annexed to the seminary and regular instruction is given in connection with them.

The direct preparation of the teachers for their profession is of course limited to the hours of study of the other pupils, and some additional time taken from the hours of rest.

It consists, — 1. In a thorough study of the branches to be taught, which they acquire in common with the other pupils, and on the productive plan. 2. In a series of lessons designed especially for them, in which Wehrli directs them as to the method of communicating instruction. 3. In assuming alternately the place of teachers in this class, under the immediate inspection of Wehrli. 4. In acting alternately as instructor and monitor to the other pupils, and superintendents of their conduct, under the general direction of Wehrli. 5. In the daily advice and direction they receive from him in the discharge of these duties. 6. In witnessing his own methods of instruction, as he passes from class to class to observe their progress. 7. In the discussions connected with the meeting for familiar conversation, which I have already mentioned. 8. Those who are qualified for a more extended course of study are permitted to attend the lessons of the professors in the Literary Institution; and some are employed in the instruction or superintendence of the younger pupils in that school. Indeed, Fellenberg has found that those who were trained in the Agricultural Institution were among the most valuable and faithful educators he could obtain; and on this account he deems an establishment of this kind an important aid to one of a more scientific or literary character. It is with the aid of assistants thus trained that Wehrli has succeeded in rendering a school, often composed of the worst materials, a model of order, and industry, and improvement, which has excited the admiration of all who have visited it. In order to render the system of superintendence as efficient and easy as possible, great care is also taken in the *arrangement* and *classification* of the pupils.

Each boy is indicated by a number, which serves as the mark for his tools, clothes, and books, and renders it easy to refer to every individual in the registers, reports, and general orders of the Institution. The pupils are divided into classes for labour and for study, in their bed-chambers, and on their school benches, as much as possible according to their age and capacity and their respective characters. Those capable of being misled are placed with the better pupils; those already corrupted, with such as are in no danger of injury, or such as may exert a favourable influence upon them. Each class has an inspector or guardian, who is with them at all times and under all circumstances. So far as the case admits, they are always the same: they are responsible for the conduct of those committed to them, and make report of all that happens. In addition to this, the younger pupils have each a special overseer, or elder brother, who attends to their physical wants, as well as to their moral conduct, and takes care that their clothes and persons are in a proper state.

The pupils are lodged in six bed-chambers: each of these is superintended by two overseers, whose duty it is, each in his turn, to see that every thing is in order, to accompany the pupils from the evening assembly to bed, to remain with them until they are asleep, and to be with them until they leave the chamber in the morning. Three chambers are assigned in which they may remain during their leisure hours, when the weather does not permit them to go out. There they occupy themselves as they think proper; and their educators have an opportunity of discovering their natural character and inclinations. Each of these chambers has two overseers also, with the same view of allowing them to alternate their occupations.

In the school-room the boys are always arranged on their benches in the same manner, according to their character, and one on each bench has the duty of monitor.

They go forth to their labour also in divisions, formed on the same general principles, which are constantly the same, so far as circumstances permit. Each of these is accompanied by its leader or guardian. A register is kept by each leader or guardian, of the conduct and progress of the pupils under his care, in their labours, their studies, and their moral conduct, which is submitted to the inspection of Wehrli, and the state of the whole school is thus brought regularly before him.

## LETTER XXX.

## DISCIPLINE OF THE AGRICULTURAL SCHOOL.

My dear Friend, — The system of discipline employed in the government of the Agricultural School at Hofwyl is as mild and simple as possible. Based upon religious principle, it makes its appeals to the conscience and the reason, rather than to fear, or hope, or shame. The only reward is the happiness which naturally results from doing right. "The only praise," says Fellenberg, "which we allow our pupils is, the simple expression, "that is right." The constant superintendence I have described enables the guardian of each pupil to apply the necessary warning at the moment when he sees him beginning to go astray. Should this be ineffectual, admonition follows. If the fault is serious, the evening report brings the subject before Wehrli, whose first notice of it is usually private and very mild. A repetition of the offence of course requires a more severe reproof. If this fails, privation of supper (a meal whose loss does not affect the health), and exclusion from the lessons or assemblies of the pupils, or some similar punishment, is tried. Corporal punishment is only resorted to after all other means have failed, and seldom in more than one or two cases a year. If a boy is incorrigible by means of this kind, he is excluded from the school, as being dangerous to others. The Institution has received a large number of its pupils from the most abandoned class of society — some literally from the highways and hedges, and often those who were extremely corrupt: yet the mild methods we have mentioned, combined with religious influence, have been sufficient, not only to restrain, but to reform them; and only two or three instances have occurred in which it was necessary to resort to the last act of discipline.

The retired situation of Hofwyl, and the system of vigilant parental superintendence we have described, are important means of giving efficacy to this system. But no vigilance, no seclusion, can exclude all external evil; and even the influence of religious restraints will often be inadequate, if the mind is left exposed to the full influence of passion and appetite. The most effectual security, in the view of Fellenberg, against external and internal causes of corruption is, *constant occupation*; and without this no system of discipline can be efficient. "Industry," he observes, "is the great moraliser of man." The sentence by which he is compelled to eat his bread in the sweat of his brow, is the

great means, in the hands of Providence, of preserving him from the depths of corruption into which a life of ease would infallibly plunge him. The experience of every age and of every country furnishes the most ample illustration of this principle; and it is especially important, while the character is yet unformed, and the appetites and passions yet unaccustomed to submission and self-denial.

“The great art of education, therefore,” as Fellenberg observes, “consists in knowing how to occupy every moment of life in well-directed and useful activity of the youthful powers, in order that, so far as possible, nothing evil may find room to develop itself.” It is far easier to exclude evil in this manner than to combat it directly; to prevent than to correct faults. It is in many cases the only way of gaining the victory over ourselves, as well as our pupils, to direct the thoughts, and to excite the interest in regard to a new and different subject. The very presence of certain objects, in whatever light we may regard them sullies and enfeebles the soul. The minute and forced reflection on past offences, with which some persons occupy themselves and their pupils, in the hope of exciting deeper penitence or more fixed abhorrence, may be a means of rendering them more familiar with these objects, instead of withdrawing them from their influence. It certainly absorbs time and efforts which would be far better spent in ennobling the mind by the contemplation of the opposite excellences—in strengthening the resolution and habits by the practice of the opposite virtues. We should never lose sight of an apostle’s maxim and practice—“Forgetting the things which are behind, I press forward to those which are before.” Sometimes, indeed, employments which have no direct reference to the danger or faults of the pupils are absolutely necessary to draw the attention entirely from the habit or propensity in question. Physical labour will give that tone and harmony to the system which is necessary to resist most effectually the seductions of appetite, to produce the habit of self-government and force of resolution. Intellectual occupation, of whatever kind, throws other objects of desire into the back-ground, elevates the views, and aids the reason in asserting and maintaining its empire. The important place which religious instruction and study hold in this series of occupations will be too fully understood to need illustration. It must be the Alpha and Omega of every part of education: at the same time every principle of human nature must be called to its aid;

and it is of importance for this purpose to bring into exercise the softer and more refined feelings. There is, in fact, a certain class of excellences, and there are certain defects bordering upon moral evil, and ultimately leading to it, which cannot be perceived and understood without that delicacy of feeling which is produced by the exercise and cultivation of the taste. Some provision for this object is peculiarly necessary for those who are not brought into frequent contact with persons of more cultivated minds.

The utility of *music* and *design* in this view will be readily perceived, and it will not be deemed extraordinary that they are made a part of the regular exercises of the labouring pupils. The mere fact of being occupied an hour or two in succession in a manner which leaves all the violent passions at rest, and calls forth only gentle and agreeable emotions, cannot be without its effect. It not only diminishes the force of the passions, thus insensibly soothed into repose, but it furnishes an experimental evidence of the superior enjoyments of which the soul is capable in this state of calmness, and renders it constantly more averse to the violence of ungoverned feeling. The same principles pervade all the institutions at Hofwyl; and nothing is more striking than the incessant round of activity which leaves the mere idler in solitude.

I ought in this place to mention that a few of the pupils of Wehrli are employed in mechanical, in place of agricultural labours; but they are subject to the same regulations with the rest in all other respects.

#### LETTER XXXI.

##### PRINCIPLES TO BE OBSERVED IN FOUNDING A RURAL SCHOOL.

My dear Friend,—The principles on which the school for the poor is established, were—to employ agriculture as the means of moral education for the poor, and to make their labours the means of defraying the expense of their education.

To accomplish the education of the poor, with none or the least possible expense, they should be occupied from infancy to the age of twenty-one. On this plan, the accounts of the school of Hofwyl afford the best reason to believe that such an institution is capable of sustaining itself in similar circumstances, and that the capital expended for the foundation of the establishment will ultimately be repaid. Still it is true, that it is difficult in



most cases to secure so long an apprenticeship, without neglecting many of those who are most in need of aid. It is also true, that the combination of the scientific institution with that for the poor, affords a sure and ready market for all the agricultural products, and at the best prices — an advantage which cannot always be enjoyed. On both these accounts, every such institution should be *undertaken* as a work of charity, and with the determination to support it, as a means of prosperity to the community. It is thus, and thus only, that we can provide against the continuance and increase of mendicity, and the vice which is its fruitful source. It is thus that we shall save, in regard to the very individuals in question, the much larger sums which society would lose by their vices, or disease, or incapacity to support themselves in after life; besides giving the community an additional member, whose skill and industry will be applied to promote its welfare, and assist in bearing its burdens. To secure the success of such an establishment, the expenses should be reduced to the smallest possible sum. At Hofwyl, circumstances have not permitted that reduction which Fellenberg deems advisable, and which he attempts to attain at Meykirch. A more insulated situation, and the application of new discoveries in reference to nourishment, would do much for this object.

To accomplish the two great objects, it is obvious that the pupil should be employed in such labours as are most productive, at the same time that they are conducive to education. The greatest variety should also be introduced, in order that no moment in the year which is dedicated to labour may be lost, for want of an employment adapted to it. Every species of industry should be attempted with this view, and also with the view of extending the sphere of their activity and experience. This subject is of more importance, as it is conceded that in most northern countries one third of the year admits of no labours strictly agricultural. The variety of employments is also desirable, as giving the occasion to discover that for which the pupil is best adapted, and thus ascertain in what manner the personal capital bestowed upon him by Providence may be turned to the best account.

At the same time, care should be taken not to diminish the expenses in a manner which would destroy the great object. It is certain that a school which should receive pupils only at the age of fourteen or fifteen, would derive more immediate profit from

their labours; but it is also true, that it would confer far less benefit upon them. The period in which the character is susceptible of impression would be lost; the bad habits already formed would be difficult to eradicate. It would be equally difficult to form good habits, and the institution would be in danger of sinking under its own weight. Such, indeed, was the fact with one which was established in the neighbourhood of Zurich.

It is also true, that the pupil cannot be expected to pay for his education by his labours, unless he has early acquired the skill and the habits of industry necessary to enable him to employ his powers in the best manner for the good of the institution. A person thus trained will contribute to the support of the establishment more than two who have been neglected in early life; while society will experience a far greater advantage in receiving *one thoroughly formed man*, capable of acting upon others, and worthy of entire confidence, than two who are likely to be always imperfect and dependent. But with all this care and economy, the time which it is important to consecrate to repose, especially with those whose bodies are not completely formed, is sufficient to give that intellectual and moral education which is necessary. The hours thus spent will not be lost: the pupil will be proportionally more vigorous, more cheerful, more thoughtful in his labours, and therefore more successful; and the acquisitions thus made, are not less necessary than those which he gains in labour. "The vigour, the dexterity of the hand, are but an animal, a dead force. It is only intelligence which can direct them rationally towards an object. It is only intelligence, well developed, which can discover the best object." It does not interfere with the *rest* which the pupil needs. Absolute idleness is not necessary to refresh the bodies of children: It can scarcely exist; or if it does, it produces that ennui which is more painful than fatigue: it often leads to evil thoughts and dangerous conversations. It is enough to change the occupation. In effect, the pupils look upon study as their relaxation: they engage in it with an interest something like that which belongs to the play of other children. Seldom have I seen occasion even for a reproof on account of inattention; seldom those sallies of childish versatility so common at school: and all this with the most gentle paternal discipline; for no other is found necessary. In order to ensure the complete success and harmony of this part of the system, it is also of great importance that the course of instruction and education should

commence at an early age, and continue until twenty. In this case two hours daily are sufficient: if the period is shortened, the time must be increased. During the winter, three to four hours are devoted to instruction and religious exercises in the school of Wehrli. During harvest, the course of instruction is often entirely interrupted.

### LETTER XXXII.

INTELLECTUAL EDUCATION. — ELEMENTS OF FORM, MAGNITUDE, AND NUMBER — OBSERVATION AND ATTENTION. — NATURAL HISTORY. — MORAL EFFECTS OF THESE PURSUITS. — READING AND WRITING. — DELINEATION. — USE OF THE EYE. — GEOMETRY AND ARITHMETIC. — PHYSICAL EDUCATION. — GYMNAS TIC SPORTS. — MORAL AND RELIGIOUS EDUCATION. — MUSIC.

My dear Friend, — The *great principles* of education admit of much less variation, according to the rank and circumstances of individuals, than is generally supposed: yet, in their application, there must of course be some diversity. The intellectual education of the pupils designed for a life of manual labour must of course be different from that of the child who is destined to a profession.

The elementary exercises relative to form, magnitude, and number are not less necessary to them than to the more favoured. Indeed this knowledge is called into more frequent practical exercise; as they are constantly called upon to operate with matter, to estimate and divide distance, to lay out their gardens and fields in suitable farms. The principle of connecting instruction with action is peculiarly important for this class of pupils.

They must especially be taught to observe accurately the natural objects which surround them, and the *circle of observation* should form the limit to their study of natural history. They are made acquainted with the soils and minerals which are most common, and with the various species of grain, and vegetables, and grass; they are taught to distinguish the wild plants which they meet in the fields, into useful and noxious, and to know the modes of employing the one, and of destroying the other. The general action of air, light, heat, rain, and manures of various kinds upon plants, is also connected with this. The various classes of insects are pointed out to them. in the same

manner; the structure of animals and the human body is explained to them by means of skeletons; they are accustomed to bring to their instructors such objects as strike their attention; and occasionally lessons are given in a little excursion made by the teacher with his pupils.

In addition to the obvious importance of this knowledge in itself, it contributes materially to the moral end proposed, of exciting an interest in their employment. All the objects they meet with are thus associated with a circle of interesting facts, and furnish them materials for recollection and amusement: they present them subjects for examination and observation, in order to verify the accounts they have heard; in short, it animates every scene of their labours, and leads them to useful reflection, in place of presenting them a mere mass of dead materials, which only remind them of past labours, and call them to future trials. Their fundamental ideas of geography are obtained in the course of their observation: their attention is chiefly confined to their native country, and only general ideas are given of other countries: they are thus taught and habituated to examine all that passes before them; they must obviously be furnished with the means of acquiring the ideas of others from books, and of communicating what they have observed. To acquire the art of expressing our ideas is the best mode of attaining completely the first object: they should also be habituated to describe with correctness and care, that they may be led to record to some extent their own experience and observations. The general remarks and methods in reference to language are equally applicable here; but they are of course confined to their mother tongue, or rather to the high German: they have constant exercises, both oral and written, and obtain considerable facility in both. In this respect, a Swiss peasant has great difficulties to encounter, from the fact that the language he speaks is a peculiar dialect of the German, differing from it, not only in a multitude of individual words, but in the forms and idioms. In teaching pupils to read, the methods of Olivier and Pestalozzi are followed: the letters are indicated by their sounds, and not their names; and words are thus spelled. Constant exercises in the variation and combination of words are employed, both oral and in writing.

But the means of *description* are incomplete, unless they are so far acquainted with the elements of geometry and design as to be able to *delineate* the objects they see. Used in this

manner, as a mechanical, and not as a fine art, it is a *necessary supplement to writing in an ordinary education*. It is difficult without it to have a distinct conception of instruments and their parts; and it is therefore necessary to those who use, as well as to those who make and repair them, in order to communicate ideas intelligibly, and execute them correctly. It also aids in forming the eye to the habit of measuring and estimating correctly distances and quantities, and to preserve accuracy and order in the arrangement of fields, plantations, drains, and in other agricultural labour. In all the arts of the joiner, mason, &c. the importance of geometry is obviously very great, and it is singular that it should be overlooked.

The height of a tree, and its cubical contents, or the dimensions of a stack of grain, can only be decided in this way. In this view, geometry is an acquisition of absolute necessity to the farmer who wishes to carry on his business with certainty and readiness. It also serves as an important aid in forming the hand-writing—an art mechanical, indeed, but of no small importance in deciding the station and success of persons of their class, and always a valuable recommendation.

In connection with this topic, it needs no proof that the pupils of an agricultural school should be qualified to perform every calculation of geometry and arithmetic which the operations of agriculture, or the concerns of the family require, in the division of fields, the estimation of crops, the arrangement of accounts, &c. It is thus only that they can act independently of others, or avoid the errors and failures into which loose estimates generally lead in a greater or less degree; and ascertain with certainty whether their labours are leading to profit or loss; and it is the only means by which we can hope to prepare them to act in those stations for which their agricultural knowledge and character might qualify them. Mental calculation is obviously of peculiar importance to those who are destined to a life of labour. In these branches, the admirable methods devised by Pestalozzi, and improved by some of his pupils, are constantly employed: the exercises are multiplied and varied to the utmost, and produce a readiness and skill which puts to shame the slow operations of those who have been accustomed only to mechanical and written exercises.

The mathematical studies are very useful in forming the habit of close attention and judgment. But the judgment must be still further exercised by the observation of men, not

only as presented in real life, but in history. The course of Biblical history is precisely the same with these pupils as with those of the literary institution. In reference to the more limited sphere of action in which they are destined to move, and the comparatively short time which they can devote to study, their attention to this subject is limited to the history of Switzerland, and to the narratives written for youth which abound in the German: they are taught to form their estimate of men chiefly from the scenes of real life, which may thus be made a perpetual source of valuable knowledge.

In reference to physical education, it is obvious that the same care is necessary in regard to cleanliness, purity of air, and wholesomeness of diet, as with regard to the rich. Their future destination requires that they should be exposed to greater bodily hardship, and their appearance and habitual state show that they are thus exempted from that series of little indispositions which are so common among the pupils of the superior class.

Their labours serve, to a great extent, in place of gymnastic exercises. Still these are used occasionally, as a means of producing activity, as well as vigour, and at those seasons when their employments are not sufficiently active; and it is found advisable and agreeable, that after the ordinary labours of the day, the pupils should not only be indulged, but encouraged in active sports. They even serve to relax and refresh limbs, which are often confined to one species of action.

The principles of moral and religious education admit of no variation on account of rank, except that necessity often supplies the place of discipline, and renders superfluous many of those means which are employed to occupy moments of leisure. Among these, however, music cannot be excluded. As a means of cultivating a devotional spirit, and uniting in the solemnities of public worship, every one influenced by Christian principle must admit the importance of sacred music. But it has other important uses. There are periods of exhaustion in the life of every man, there must be hours of repose and relaxation, in which the mind has need of some innocent amusement to prevent improper thoughts, and this necessity is greater in proportion as it is less cultivated. At such periods, as we have elsewhere observed, the influence of the popular vocal music of Switzerland is invaluable; and no single acquisition, besides religious truth, will probably have so happy an effect on the moral character of the labouring man.

A number of commissioners who visited the establishment, observed that they, like most other strangers, could not hear the music of these pupils without the deepest emotion. The greater part of them know by heart a hundred religious and popular hymns. Wehrli himself observes, that he has uniformly found that in proportion as vocal music was improved, a kind and devotional spirit was promoted.

### LETTER XXXIII.

COMBINATION OF INSTITUTIONS AT HOFWYL. — MARKET FOR PRODUCE. — EXHIBITION TO THE WEALTHY OF AN IMPROVED SYSTEM OF AGRICULTURE. — EXAMPLE OF PATIENT LABOUR. — RESPECT FOR THE POOR INSPIRED IN THE RICH. — MEANS OF HEALTH FURNISHED. — AGRICULTURAL SCHOOL FURNISHES EDUCATORS. — ADVANTAGES TO THE LABOURING PUPILS OF APPARATUS AND INSTRUCTION. — LEADS TO A MORE CORRECT ESTIMATE OF WEALTH AND LUXURY.

My dear Friend, — That is the most simple machine which accomplishes *the most important objects* with the least complication of parts; and not merely that which consists of a single wheel and axis, or those whose scanty and ill-wrought materials would rather entitle them to the appellation of *rude*.

The *combination of institutions* which Hofwyl presents, has sometimes been objected to; but so far as I could judge, they exert the happiest influence upon each other.

It is obvious that the ready market afforded to the produce of the farm, gives a security and facility to the sale which render it much more advantageous, and admit more efforts at improvement, consistently with prudence. On the other hand, the number of labourers at the command of the proprietor, and accustomed to his views, enables him to accomplish many plans which would otherwise be impracticable.

The continual exhibition of the most improved systems of agriculture presented to the pupils, awakens their attention to this important subject, and renders them so familiar with habits of order and neatness, that their minds are gradually formed in this respect. To those who are destined to become proprietors, as many of them are, or to those who have the taste and the capacity to attempt to introduce improvements in agriculture, the opportunity thus afforded of observing a system to which

the attention of all Europe has been directed, is inestimable. All will be led to appreciate more highly this primitive, this salutary occupation, and to lose that prejudice which too often exists against it.

The pupils of the Agricultural School present a continual example of patient, persevering, industry, combined with a high degree of cheerfulness, which produces a conviction of the connection of these things which no theoretical instruction could inspire: the pupils of the High School learn by approximation to the children of the poor, that they are by no means deserving of the contempt they are too apt to feel. The honourable character of industry in every condition of life is felt: they find them often exhibiting superior intelligence, as well as superior worth, to their companions of the higher classes, or even to themselves, and possessing more real enjoyment: they acquire the habit of separating those ideas, so long indivisible in their minds, of humble food, and lodging, and clothing, with misery, and of inferior rank with contempt; and discover that enjoyment and respectability belong not to the exterior circumstances, but to the character of the individual.

The farm also presents the best occasions for invigorating feeble constitutions, for restoring those who may occasionally be injured by excessive application, or too rapid growth, and for giving a wholesome discipline to those who need to be brought to habits of industry by means of bodily labour.

The Agricultural School serves also as a nursery of guardians and educators for the younger pupils of the wealthy class. Fellenberg has seldom found persons accustomed to the ease of wealth, or to the luxuries of intellectual pursuits, who could devote that constant, unwearied attention, from morning to night, who could exercise that patience with the minutiae of duty, or with the faults of children, which such a station demands. On the other hand, to the pupils of the Agricultural School, accustomed to constant labour, it is a species of relaxation, a station involving something of luxury. This school serves also as a nursery for workmen for the farm and workshops of Hofwyl, and it will contribute materially to the perfection of the Institution, when all those who are connected with it shall have been formed agreeably to the principles of education here developed. The pupils of the Agricultural School gain also essentially by this arrangement, and especially those of them who are destined to be instructors: they are within



reach of means of instruction, in the professors and apparatus of the scientific institutions, which it would be impossible otherwise to afford them: they have at the same time a more extensive circle of observation, and become acquainted with all portions of the society of which they are to be members. In accordance with the general rule, facts abundantly prove that extended knowledge renders them more contented with their own situation. So long as they saw the wealthy classes only at a distance, and were dazzled by the splendour and luxury which surrounded them, they were disposed to envy them as a sort of superior beings, and their circumstances as a species of paradise. A nearer approach undeceives them: they find them often inferior to themselves in bodily vigour and mental capacity, and therefore deprived of many pleasures derived from these sources; they perceive that the superior privileges for improvement which they above all envy them, are often lost from the indolence and pride which their station inspires; and that, with all these, they are often less respectable than their poorer companions: they see that they are oftener impatient, unhappy, and diseased, in the midst of the exterior comforts and means of enjoyment they possess. It is even found that occasional entertainments, in which they are allowed to partake the same indulgences, teach them to return to their homely fare with double relish. Wehrli assured me that these circumstances have, in fact, this influence; and that, contrary to the common expectations of a stranger, the neighbourhood of the institution of the rich is a means of rendering those content who were inclined to repine at their lot, and to desire a change.

At the same time that they become accustomed to living in view of splendour and luxury, without desiring or hoping to partake them, they learn to recognise the inferiority of their rank without being degraded by it; while the pupils of the higher classes acquire by this connection the habit of treating their inferiors with kindness and deference.

I mention all these circumstances in order to give you a *complete idea* of Hofwyl, although many of them are not applicable to the United States: still they will show us that there is not the danger which is usually apprehended in placing in the same institution those whose dress and circumstances necessarily distinguish them.

## LETTER XXXIV.

SCHOOL FOR THE POOR GIRLS. — DESIGN OF THE SCHOOL FOR GIRLS. — INTELLECTUAL EDUCATION. — LANGUAGE. — ARITHMETIC. — ELEMENTS OF FORM. — NATURAL HISTORY. — SINGING. — MORAL EDUCATION. — DOMESTIC AND PHYSICAL EDUCATION. — DOMESTIC OCCUPATIONS AND AGRICULTURAL LABOURS. — DIVISION OF THE DAY. — CONCLUDING REMARKS.

My dear Friend, — I have described to you in previous letters the general system of education adopted at Hofwyl, and the various branches of this establishment, with the exception of one — the School for Girls. This is far from being the least interesting and important, although, as every thing connected with the female sex should be, it is least obvious to the stranger.

It is in effect a branch of the Agricultural School, designed to train females for domestic occupation, in the same station in life. The pupils are lodged and instructed in a building erected for the purpose in the garden of the Mansion-house: their education is conducted by the eldest daughter of Fellenberg, who with praiseworthy devotedness has taken up her residence under the same roof with her humble but interesting charge. This school contains from twenty to thirty girls, of all ages, from five years upwards. Like the boys of Wehrli, they are children of the labouring classes, taken often from the highways and hedges. The same principles of education, the same methods of instruction, are adopted as in the other branches of the Institution, modified of course in their application by the sex and destination of the pupil.

With regard to intellectual education, the girls are taught, as their first task, to read, speak, and write their own language correctly. In this, the truly simple methods of Pestalozzi are adopted. The pupils are required to express their ideas correctly in simple sentences, to write these sentences, and, when written, to read them: the length and complexity of the phrases are increased, until they are able to write original phrases, and to express their ideas in a continued letter or narrative.

Arithmetic is considered necessary to females, as well as to males, and they are especially made familiar with mental calculation: the most advanced proceed as far as Proportion.

The elements of form and linear drawing are taught to such an extent as is necessary to give a correct eye in the ordinary tasks of domestic life, and especially in cutting out and making articles of clothing. The pupils employ their knowledge of this kind in calculating the quantity of cloth necessary for a garment, and the best mode of cutting it and giving it the appropriate form. It was designed and is found to furnish a standard and rule of correctness, in place of that indefinite and uncertain *tact* (or *knack*, as it is sometimes termed,) at such occupations, which, however valuable, is not possessed by all; and if it do not lead to so rapid or so successful efforts in the less adroit, will at least prevent serious errors, and promote economy.

The pupils are also made familiar with the useful and noxious plants and animals of the country, in the same manner and for the same purpose as in the school for boys. It has seemed to me more and more a matter of surprise and regret that our children should be earlier made acquainted with the curious plants of other regions than with the useful and poisonous ones which fall continually in their way: and surely no kind of knowledge is more important in the domestic economy of a farm.

Singing is also taught in the evenings, not only for the same reasons as to the other sex, to soften the character, to elevate the taste above low and base employments or amusements, and to furnish an innocent recreation, but as a means of occupying the mind usefully and agreeably in the many hours of confinement and manual employment to which females are destined, and to prepare them, if they are called to be wives and mothers, to cheer their companions, and amuse and instruct their children, with the popular music to which I have formerly alluded.

The principles and methods of moral education are substantially the same as in the school of Wehrli, and need not be repeated. The manners and morals of the pupils are superintended by Miss Fellenberg, aided by a person who attends to all the details. The religious instruction and devotional exercises of the children are conducted by Miss Fellenberg, assisted at two or three lessons weekly by the chaplain of the Institution. Like Wehrli, she watches over the character and conduct of every individual, and endeavours to train the elder to perform the duties and feel the responsibilities to the younger to which they may be called in after life. Some of the most

promising receive particular instruction, designed to prepare them to become teachers of village or infant schools.

The principal peculiarity of this branch of Hofwyl is in the domestic education of the pupils. All the domestic duties of the school — cooking, cleaning, washing, &c. — are performed by the pupils themselves. These are so distributed, according to the age and strength of the pupils, and are so frequently changed, that each one is made familiar with all the various branches of household economy as early as they are capable of the task. Care is also taken that each one shall have some responsibility — some particular sphere of duty. A pupil who is too young for any other occupation, may have such a little task assigned as the keeping a single spot of the yard clear; or collecting all the rags and shreds from the floor, separating the woollen from the cotton, and the useful from those only fit for the paper-maker; or taking out and putting up, at the proper time, a single article of furniture; and is then required to perform this as faithfully and punctually as if it were of the greatest importance.

Spinning, knitting, sewing, and the cutting out and making of garments, are regular and daily subjects of instruction; and the pupils are required to perform, so far as their numbers and capacity admit, all the offices of sisters in making and repairing the clothes of the pupils of Wehrl.

During the mild season they are occupied a part of the day, agreeably to the customs of Switzerland, in light agricultural labours, such as cultivating the garden of the mansion, gathering weeds and stones from the fields, collecting or distributing manure, gathering vegetables, gleaning, or assisting in the hay harvest: they labour in companies, under the superintendence of a leader, like the boys, but always separated from them. It is obvious that these and their domestic occupations constitute the appropriate physical education of these children; and Miss Fellenberg considers their out-door employments as almost indispensable, in giving them a constitution adequate to their future labours. Hours of relaxation are given to them, as to the boys, for active amusements.

The day is spent as follows: — The girls rise at five o'clock, and are occupied till six in cleaning and arranging their persons and chambers. Each of the younger pupils has an elder sister assigned her, who must act the part of a mother in doing or superintending these duties for her. Another hour is occupied

in committing to memory hymns or portions of Scripture, or odes, and cheerful or moral songs, carefully selected. A little before seven o'clock they breakfast, and then receive instruction in reading from the more advanced pupils. At eight, one of the daughters of Fellenberg attends to their instruction in writing; the remainder of the morning during the winter is occupied in knitting, spinning, and sewing, accompanied with exercises in language, mental calculation, or singing: a few, in their turn, assist in the kitchen. In the summer, as I have before stated, these occupations are in some measure interrupted or varied by agricultural employments.

At half-past eleven they dine, and are then employed in the arrangements of the house, or allowed to relax themselves until one o'clock. From one to two o'clock they receive instruction; the remainder of the afternoon is spent like the morning, and at six they sup. From seven to eight is occupied by Miss Fellenberg in reading the Old and New Testament alternately, and in religious instruction and singing, and the pupils retire at an early hour.

It is not a little interesting to see the simplicity of a life of labour combined with the intellectual and moral elevation produced by the continual superintendence of a well-educated and refined female, and to witness the practical tendency and moral benefit of every branch of instruction and every species of occupation. Would that this sketch might excite some of the many females of elevated and cultivated minds, who feel the want of some object in life, to scatter blessings in the same manner among the female children of the poor, and the families in which these objects of their benevolence may be prepared to act as domestics or matrons!

#### LETTER XXXV.

REPORT OF THE COMMISSIONERS APPOINTED TO EXAMINE THE  
AGRICULTURAL SCHOOL AT HOFWYL. (PUBLISHED AT PARIS,  
1815.)

In 1813 a commission was appointed for the purpose of visiting Hofwyl, at the head of which was Mr. Rengger, formerly an officer of the Helvetic republic, and one of the most distinguished patriots of Switzerland. The commissioners spent six days in examining the Agricultural School in all the details of the labours and studies and religious exercises of the pupils, their food and dress, and accommodations. They lived among

the children from morning to night; and their report is a mere statement of the facts they witnessed. This report, coming from men of the first character, and under a high responsibility, refers to the statement of Mr. Fellenberg himself as fully justified by what they had seen of the Institution, and presents a striking detail of facts, entirely corresponding to those which are found in this work, and which, indeed, are familiar to every faithful observer of Hofwyl. We solicit those who have regarded our statements on this subject, and especially on *the efficiency of mild methods of government*, as partaking more of theory than practice, to examine these explicit statements of eye-witnesses of the first rank in talents and experience.

With Wehrli, the excellent instructor of the Agricultural School, the commissioners express the highest satisfaction. "From the dawn of the day," they observe, "he seems to have no thought nor time but for his pupils. When he appeared in the midst of them, engaged in all their labours and amusements, one might almost suppose him to be an elder brother." They were especially struck with the good order which prevailed in an Institution formed and governed like this. It comprised twenty-three boys, from the lowest, and often the most vicious families, frequently abandoned children, and literally taken from the highways and hedges, and yet under the influence of a mild system of government, living, not merely in peace, but in harmony and affection with one another, and with the teacher. The following extracts present their observations as to the discipline of the Institution.

"Punishments," says the report, "are very seldom resorted to; but whenever they are, they prove efficacious. No other rewards are bestowed than the satisfaction and approbation expressed by their teacher. Every distinction which is calculated to flatter the vanity and create envy is banished from the Institution. The punishments are—short but severe remonstrances, sometimes in private and sometimes in the presence of the other children; exclusion of the delinquent from meals; and, lastly, corporal punishment, which is only admissible in cases requiring the most rigorous discipline."

"In one of the evening exercises, at which we always attended, Wehrli, after having given an interesting lecture, directed one of the children, without mentioning any name, to be on his guard against the repetition of a fault which he had committed. Immediately all became serious, and preserved the

strictest silence ; each one appeared to take the reproof home to himself. Very often, when they are sensible of having committed a fault, they pass judgment upon themselves, and absent themselves from their repast. On such occasions, Wehrli directs a small portion of food to be carried to them in an adjoining apartment. Corporal punishments have very seldom been necessary, and the cases in which they have been employed have uniformly been soon after the commencement of the child's residence at Hofwyl. The observations which Wehrli has made upon this subject in his journal show how attentively he has studied the art of education. He remarks as follows : " —

" It is not useful to inflict corporal punishment to a very great extent ; but it cannot be denied that, when judiciously and moderately inflicted, it may be advantageous. For those more advanced in years, if a paternal admonition proves ineffectual, a severe remonstrance in private, or, perhaps, to increase their mortification, before their comrades, is usually sufficient."

" In case of employing corporal punishment, it is seldom that I inflict it immediately after the fault has been committed. I suspend it until the child has had opportunity for reflection. I then endeavour to make him sensible of his fault by reasoning adapted to his capacity, and close with saying : ' I know of no surer way to make you remember what I have so often told you, than to employ the ferule, although I do it with great reluctance. You, who have so soon forgotten the faithful warning which I gave you last week, will receive two blows ; and when you are tempted to do wrong again, these blows will remind you that God sees you, and that he will punish you far more severely, and more certainly, for all your faults.'"

" When we make use of this mode of punishment, I can say from experience that the effect is certain ; but he who punishes a child while in a passion, and without allowing himself time for reflection, commits a great error, and counteracts the highest objects of education. Such a teacher appears to his pupils in the light of a hard and cruel master. True, they strive to avoid, from time to time, the commission of faults ; but it is only the fear of chastisement that restrains them ; it is not affection for their master, nor the fear of displeasing God, nor regard for their own interests, which influences them : they remember nothing but the blows. What, then, is gained ? Nothing, most assuredly. On the contrary, much is lost ;

since the respect and affections of the children for their teacher are weakened, and thus his influence over them is diminished.

“ With the more advanced scholars, I succeed much better by mortifying them, and showing them, by mentioning some examples, that the future consequences of their present faults will be fearful. Children think more of the future than we are accustomed to suppose. Deep impressions are often made upon their minds by speaking to them of their prospects in mature age; and what is best of all, they see, by the solicitude which we manifest for their future happiness, that we love them, and that we wish to benefit them. To this they will not remain indifferent.”

Some of them are extremely sensitive to commendation and to blame, whenever they are distributed among those who manifest an uncommon degree of application or negligence. This usually takes place during the evening exercise. At this hour of tranquillity, in which my children are united by the sentiments of the heart, it is a source of pleasure to them to hear me express my satisfaction, and acknowledge that they have fulfilled their duties. And they are proportionally sad when I have cause to reproach them for negligence. He who is so unfortunate as to deserve this, feels very painfully the necessity of retiring to rest without being permitted, like the others, to receive the extended hand and the cheerful “good night” of his teacher. We should not, however, appear in the morning as if nothing unpleasant had transpired, and meet the child with our usual cheerfulness. It is important, oftentimes, to preserve this coldness for the space of two or three days, until a reformation is thoroughly completed. In this way the effect will become lasting. To appear at the same time offended and pleased, will tend to create among the scholars an indifference to all that is recommended to them. I erred in this respect when I first took charge of George —, one of my early pupils. The consequence was, that when I reprimanded him, or remonstrated with him, it appeared at first to produce some effect; but in a very few hours it was forgotten, and the same fault was again committed, as if nothing had been said to him.”

“ The result of this course of education and instruction (says the reporter) is, that it would be difficult to find, even in the best regulated schools, consisting of as many as three-and-twenty scholars, an equal degree of decency in speech, decorum in



actions, order, obedience, and especially so much mutual affection and kindness. Among all that is interesting in this school, this circumstance is most to be admired. Although we have been constantly present at the meals, the instructions, and the labours of the pupils, we have never heard an improper or indecent word from the lips of one of them. Their manners, and indeed their whole deportment, are frank and ingenuous, and still perfectly proper. Their intercourse with their master is marked with confidence and affection; and it is through the influence of such feelings, and not of fear, that implicit obedience is secured. When in the midst of their most clamorous sports, and loudest shouts of gaiety, if the voice of Wehrli is heard, saying: "It is sufficient, my children, let us go;" the noise and excitement instantly cease, and all follow with alacrity and silence.

"It sometimes happens that some one of the pupils, not having completed his work, is detained from his repast. When this occurs, all are eager to preserve for him his portion of food, or to carry it to him. It is affecting, when one of the younger pupils chances to fall asleep after supper, to see his neighbour gently supporting his head. We once observed one of the elder scholars, shake one of the small ones, who was sleeping near him, rather too harshly. Wehrli reproved him, and asked him if he should like to be awaked in that manner, and at the same time requested the child to go and lie down. We were present one day when the children were opening the heads of poppies, in order to collect the seeds. One of the small ones, inadvertently mixed some of those which had been emptied with those that had not. Wehrli reproved them for this negligence, and asked, who had committed the mistake. They all preserved profound silence; but when Wehrli had retired some distance, one of them said to the guilty pupil, 'It was you who did it; take care not to do it again.' Wehrli remarked to us, that sometime previous to this, having addressed a similar question to the assembled pupils, one of them accused his comrade of the fault. Scarcely had the words escaped him, when he began to weep, and immediately ran to Wehrli, and besought him not to punish the accused. If our readers deem these particulars of minor importance, we beg them to remember that they convey an idea, in the clearest possible manner, of the habitual and daily conduct of the children, and consequently depict their character and manners more clearly than the more striking but rare traits."

"The constant cheerfulness of the children, even while engaged in their work, has often been remarked by those who visit Hofwyl. Their countenances prove them to be happy. One of the pupils asked his companions if the hours did not pass much faster at Hofwyl than elsewhere; and said, for his part, they seemed to be half-hours."

Such are the results of a *simple and mild government*, based upon *religious principles*, and accompanied by *regular labours*, alternated with appropriate instruction, upon Swiss children of the lowest class and the most degraded character. Will it be less efficient with the children of America?

#### LETTER XXXVI.

##### SCHOOL COLONY OF MEYKIRCH.

The present failure of attempts to establish agricultural schools on the plan of Hofwyl, led Fellenberg to the belief that the difficulty of finding a suitable locality, and persons capable of directing it, was greater than he had imagined. He therefore resolved to establish a *colony of children*, under proper superintendence, on a piece of uncultivated land, and leave them to earn their own subsistence by their labours; employing the hours necessary for repose from bodily fatigue in giving them appropriate instruction. He thus hoped to provide for their practical and intellectual education with only the capital necessary to establish them, and the aid of a low price paid by such pupils as might be sent by parents who were not in a state of poverty. About fifteen acres are devoted to this colony. In the climate of Berne (which is far from being favourable) this is deemed sufficient, in connection with the various branches of industry which will be introduced, to support a school of thirty pupils. This he considers as the extent to which such an establishment should be carried.

It was not until the summer of 1827, after seven years' perseverance in seeking a suitable place and proper teachers, that he succeeded in beginning the establishment. It was opened with six pupils. The boys who formed the colony were detached from the school of Hofwyl, and established, like Robinson Crusoe on his island, on the side of a mountain, favourably exposed, but poorly cultivated. Hofwyl serves, in place of the ship of Robinson, in furnishing them supplies, until they are able to provide for their own wants. They found nothing on

this mountain but a shed, which served as the nucleus of the house they were to build for themselves. The plan and materials of this building were prepared beforehand; yet their labours in its construction attached them to it as their own work.

It was at the moment in which they were occupied with the completion of this building that I first visited the colony. There were traces of those imperfections which attend *first efforts*, and which, in needing to be corrected, serve as a lesson of experience and patience. They were engaged in extending the wings of their building for the accommodation of their animals, in digging a cellar, or rather a basement story, which would provide room for their dairy and vegetables during the winter, and also for one or two looms, as means of employing their hours of leisure: their common bed, for the time, was a large space filled with straw, and covered with an immense sheet, on which they reposed side by side; their food consisted almost exclusively of potatoes, with the milk of their cow, and bread sent from Hofwyl; their dining-room was furnished with slates and books, which indicated that it served also as their school-room. Two or three hours in a day were devoted to instruction. A pupil of Wehrli watched continually over their moral conduct; and an improved system of agriculture, which they are required to bring into operation upon uncultivated land, served as a course of practical education. It was delightful to see, in the midst of this solitude and comparative privation, the cheerfulness and activity which pervaded the whole mass of the pupils, as well as the spirit of fraternal kindness which seemed to reign toward each other, and toward their leader. At a second visit, in 1829, I found their house completed, with a convenient kitchen, cellar, dairy, and weaving-room, in the basement story; and their bed-room furnished with separate beds.

During the year preceding, they had, with the aid of a workman, pierced a passage through a soft sand rock, five feet in height, and 280 feet in length, into the mountain, to procure water. They had raised a terrace, fifteen feet wide, to serve as a road, and prevent the ground from washing; and another, twenty feet square, and six feet high at the extremity, as a garden spot, in front of the house. In addition to this, a spot of several acres, covered with wood four years before, was now perfectly cleared, even from stumps, and under fine cultivation, chiefly in potatoes. The tillage of this ground, with their

washing, cooking, sewing, and weaving, occupied their labouring hours, and four hours daily, on the average, were devoted to instruction : they attended public worship, in a village at the foot of the mountain, and occasionally at Hofwyl.

Their stock consisted of a hive of bees ; two cows, one of which was presented by Capo d'Istria, now president of Greece ; two goats, and two swine, which arrived at midnight without any message, but were supposed to be a present from the philanthropic naturalist Bonafoux, who had just before visited them. Their food consisted of potatoes, carrots, clotted or curdled milk, and soup made with butter or pork : they had a supply of potatoes, milk, and butter, from their own stores : they had not yet sufficient grass for their cow ; and were also dependent on Hofwyl for bread, and oil for lights. In return, they had sent thither, during the year, a calf, a kid, three pieces of linen of twenty or thirty yards each, and a quantity of wood. In order to establish this school, Fellenberg had expended about 700 dollars in addition to the purchase-money of the land. The latter has been paid in part by wood cut from it ; and the value of the spot, in its actual state, far exceeds the expenses incurred. It is well worthy of consideration whether such an establishment would not serve best as a *moral hospital* for those unhappy youths who are often sent in despair on board ships, or into military establishments, as the only means of subduing their habits of vice. The isolated situation, the necessary absence of external temptation, combined with a mild but strict discipline, would exert an influence far more favourable to reformation than the corrupting atmosphere of a ship or a camp. I could wish, however, to see it under the direction of *parents*, that the softening influence of the *family state* might be added to the subduing power of other means.

In regard to this establishment, Fellenberg, in a communication addressed to the friends of education, of which the editor recently received a copy, remarks as follows : " It is particularly in the labours of the field that Divine Providence appears to have assigned the resources necessary for the education of poor children. But the objects of real philanthropy will be fully attained only in proportion as we can give our pupils the satisfaction of feeling that they are contributing to the good of others, while they are labouring for themselves. This object is especially secured in the colony of Meykirch. In forming for themselves an asylum under the Divine protection, the pupils

also provide, in proportion to the success of their efforts, for the welfare of their companions in poverty and ignorance, by making room for the reception of others, and especially by establishing the practicability, and leading to the formation of similar institutions. Their success and their enjoyment, would of course be increased by the addition of assistants thus obtained. I ought not to suppress the fact here, that my young colonists pray morning and evening that God will encourage others at some future days, by the example of their colony, to lead the vast number of children neglected and corrupted to temporal and eternal salvation by the same course which they are pursuing. When we told them of the danger to which the children of the Greeks were exposed, of dying in famine and nakedness, or of being plunged into slavery, apostasy, and every species of debasement, they were anxious to send them at once all they had to dispose of; and prayed that God would grant these unfortunate children the same privileges which they enjoyed." "This school is one which may be imitated wherever there is land well exposed, and well cultivated, under the direction of a beneficent proprietor, whose philanthropy is so far enlightened that he is not satisfied to repose in the illusions of inactive good will, nor yet to do good imperfectly. The most essential point is to procure instructors whose character is *thoroughly proved*. Any others might abuse the power entrusted to them." "In one respect such an establishment has peculiar advantages. The pupils of a school like Hofwyl do not distinguish the results of their own efforts, amidst the mass of labours which is produced in common with others. The colony of Meykirch is essentially different in this respect: all that appears is the result of the labours of the pupil, unassisted except by the Divine blessing. In seeing these, industry and the love of labour find increasing encouragement from day to day. The irregular, unconnected character of thought and feeling which belongs to childhood assumes more consistency and maturity. Those who have been pupils in Hofwyl itself are strengthened in their confidence in the blessing of Providence upon their efforts, and become more obedient to the guides assigned them."

In reference to the apparent hardship of such an institution, he observes: "Let us not deceive ourselves concerning the wants of infancy, and the most important objects of education. *It is not in reducing too much the difficulties of life, that we can secure the success and happiness of our youth: it is in teaching*

*them to overcome these difficulties with cheerfulness, that we shall best succeed in rendering them happy: they must, above all things, be taught to govern their propensities, to subdue their passions. Nothing is better calculated for this object than to leave them to struggle with nature in its uncultivated state, provided it be done under the direction of a guide sufficiently enlightened and benevolent to direct them properly, and to moderate their efforts when they become excessive; a point not less important than that of overcoming the propensities to indolence and disorder. I cannot discover any means, generally applicable to the neglected and ignorant, so efficacious in leading to that great evangelical reformation which should be the object of all our most anxious wishes and strenuous efforts."*

*Sketch of the Normal Course of Instruction at Hofwyll  
in 1834.*

In a former article we described the general objects of occasional courses of instruction for teachers: we also gave an account of the efforts of Fellenberg for the improvement of schools in Switzerland by this means, and of the principal topics of instruction. We were led to this by the hope that such an example might induce some of the friends of education to attempt similar courses in our own country; and if we should succeed, we are persuaded that they will be gratified to learn additional particulars concerning the plan adopted. The first object was to ascertain, by free conversation or examination, the intellectual condition of the teachers, and to arrange them in classes, and provide means of instruction adapted to their wants: they were connected in such a manner that the better informed might assist those who were less familiar with the subject, and that they might enjoy the advantages of mutual as well as general instruction.

The day was opened and closed with religious exercises, in which they were led particularly to consider the duties of their office. Eight hours were assigned to instruction; the evening was devoted to free conversation on the state of the schools and their wants, and the subjects presented in the day; and the teachers had the opportunity of asking general questions, or presenting topics for discussion. Daily lessons were given in language, arithmetic, natural history, and vocal music; three lessons weekly in religion, and the same number in geometry

and drawing; and two in geography; and two in *anthropology*, or the description of the human body and mind. Two or three hours daily were specially devoted to repetitions, or the copying of notes. The mode of instruction was adapted to the topic: sometimes it consisted merely in the exhibition of the subject, or of the methods of instruction; but it was accompanied as often as possible by questions to the teachers, and by practical illustrations, either by forming a class among the teachers, or calling in the pupils of the Agricultural School. The object of this course was to give general views of some important topics; to improve and inform the minds of the teachers themselves; and especially to give them a complete view of the methods of teaching. We add an account of the principal courses:—

*The Maternal Language, or Grammar.*—The course of instruction in the mother tongue occupied one hour daily of the course, as being the basis of instruction in all other branches. Clear and precise ideas of the meaning and connection of words, and of the proper mode of expressing our ideas, are not less indispensable to successful study than to the business of life. But the study of language was also presented as an efficient means of exciting and developing the powers of the mind; because it should always be connected with the observation of the things to be described, or reflection on the ideas to be expressed. In short, if properly taught, every step in this study is a practical exercise in logic. Instruction in the mother tongue ought to commence with exercises in speaking, the materials for which should be derived from the objects immediately surrounding the child, or most familiar to him; and are always connected with the exercise of the senses in distinguishing form, colour, size, weight, sound, feeling, and taste. It was also urged that the speaking, writing, and reading of the native language should go on together, in alternate exercises, as a part of one course of instruction; and not divided, as they often are. A plan of instruction was described extending through the whole period allotted to school education. The subject was divided into portions corresponding to our division of etymology and syntax; the first involving simply words and their variations, and the second their connection in sentences. The teachers were advised to present both in such a manner that the pupil could not escape with mere mechanical habits; that he should be compelled to exercise thought and judgment in regard to the meaning and variations of individual words and their

modes of combination. The last was especially recommended as the best means of showing the meaning as well as the use of individual words: in short, the methods advised and adopted present the most striking contrast with the mechanical exercises and the parrot-like acquisitions of pupils in grammar in English and American schools.

The more important principles were dictated and written down by the teachers; and questions were asked and answered in illustration. Written exercises on the various points presented, were also prepared and corrected, as far as the time would allow.

*Religious Instruction.*—The course of instruction in religion embraced, 1. Biblical history of the Old and New Testament; 2. History of the Christian religion; 3. Principles and precepts of Christianity; 4. A brief exposition of the best manner of giving religious or catechetical instruction. The design of this course was two-fold:—

1. To give to the teacher himself clear views of the sacred truths and solemn duties of religion; to enlighten his mind; to strengthen him in the resolute, persevering performance of his duties; to enlarge and ennoble his feelings; and to implant in his heart an unchangeable, cheering hope, which should sustain him in the changes and trials incident to his laborious calling.

2. To render him an able teacher of religion, so far as it falls within the sphere of the common school; and to prepare him, by precept and example, to make his pupils acquainted with the truths of the Bible, and the duties it imposes, and to educate them as disciples of Christ.

Both these objects were kept in view, and each more or less attended to, according to the nature of the subject and the knowledge of the auditors.

*Biblical History.*—As the history of the Bible was already familiar to the audience, this subject was treated principally in reference to the method of teaching. After a general chronological review of the principal events of the history, and its connection with that of other nations, the experienced teacher of a common school to whom this part of the course was entrusted, examined the various methods of Biblical instruction adopted in the canton of Berne. He warned his hearers against many of those methods, some of which reduce this part of instruction to a mechanical exercise of memory, that destroys



its spirit; while others neglect the great object, and employ it merely as a means of instruction in language. He recommended — 1. That the teacher should relate each portion of the history in language as much biblical and child-like as possible, and call upon the children to repeat the narration.

2. That he should require them to select the principal and subordinate circumstances, and combine them in their regular order and connection.

3. That he should lead them to draw the conclusions and make the reflections which the history may suggest, under his direction and with his assistance; but that he should carefully guard against the error of attempting to derive too many lessons of a different nature from a single history, for this only enfeebles the influence of the great principle involved, and distracts the mind and the feelings with too great a variety of subjects. In order to illustrate more completely the methods proposed, a class of children from the Agricultural School was generally brought in, and exercised in the manner proposed.

*History of the Christian Religion.*—The great objects of this course were, to awaken a deeper and more general interest in the Christian religion, and to strengthen their faith in its irresistible power, by showing them how light and truth have ever gained the victory amidst all the oppression and persecution they have endured.

The progress of light was traced; the earnest and useless groping after truth described, which preceded the coming of the Saviour, and was only satisfied by his instructions. The political and civil condition of the world at the Christian era, and the influence which Christianity has had in changing or modifying it, by the mutual and undistinguishing benevolence it requires between individuals and nations, and the equal rights which it thus establishes, was made the subject of particular attention. But the attention of the pupils was principally directed to the internal condition of the Christian church in the first three centuries, while it remained comparatively pure: they were pointed to the influence of Christian feelings and a Christian life in the family, the community, and the state; to the invincible power of that faith, and that love to the Saviour and to one another, which triumphed over ridicule and suffering, and martyrdom itself, in its most horrid forms. The errors in principle and practice of this early period were also exhibited, with their sad consequences; and the effects of the various

extremes to which they led — of slavish formality or lawless licentiousness; of intolerance and of hypocrisy; of superstition and fanaticism; of ecclesiastical despotism, and of anarchy — were presented in such a light as to point out the dangers to which we are still exposed. The time did not allow the extension of the course to later periods of history.

*Principles and Precepts of Christianity.*—The religious instructor observes, that he endeavoured to present this part of his subject in its biblical form, and to show his pupils the inexhaustible richness of Divine wisdom exhibited in the Scriptures, to which reason, when duly enlightened as to its proper sphere, will come as a pupil, and not as a teacher. This revelation, he remarked, made in the language of men, should be the rule by which the exhibitions of the Deity, in nature, and providence, and the mind of man, must be judged. On the other hand, he presented the leading doctrines contained in the formularies of the Swiss churches, but still as subordinate to the biblical exhibition of truth with which the teacher in Switzerland is chiefly concerned. The first subjects of instruction were the general nature of religion, the peculiar character of Christianity, and its adaptation to the nature of man, the admirable form in which it is presented, and the importance of taking the Saviour as a model for the methods of religious instruction. The Scriptures were next examined as the sources of religious truth, and the principal contents of the various books described, with the leading evidences of its historical authority, of its inspiration, and of the credibility of the principles it contains. The leading doctrines maintained in the national church were then presented, each accompanied with the evidence and illustrations afforded by the Scriptures, and followed by an exhibition of the duties involved in it, or founded upon it. At the same time, illustrations were derived from nature and from the human heart; and directions were given as to the best mode of teaching these truths to the young.

*Methods of Religious Instruction.*—The method of giving religious instruction was also taken up in a special manner, at the conclusion of the course: the first object was to point out the manner and order in which the various principles and precepts of religion should be presented to the young in correspondence with the development of their faculties; and the importance of preparing their minds to receive the truths, by making them familiar with the language, and the objects of

intellect and feeling in general, instead of calling upon them to pass at once from the observation and the language of the material world, to the elevated truths of religion expressed in terms entirely new, and which leave so many minds in hopeless confusion, if not in absolute ignorance of their real nature. The distinction of essential and non-essential doctrines was adverted to, and general directions given as to the methods of narrating and examining.

*Anthropology, or the Study of Man.*—This course was intended to give a general idea of the nature of man, and especially of the construction of our bodies, with a view to illustrate at once their wonderful mechanism, and to direct to the proper mode of employing and treating their various organs. The teacher adopted as his leading principles, to exclude as much as possible all that has not practical importance, and to employ the most simple terms and illustrations which could be chosen. The first great division of the course was devoted to the structure of the human body: it was opened with a brief introduction to natural history, and a comparative view of vegetables and animals, and man, and of the several races of men. The elementary materials of the human frame were then described, and the great and wonderful changes they undergo in receiving the principle of life, and becoming a part of man.

The various systems of the human body, the bones, muscles, vessels, organs, and nerves were next described, and illustrated by a human skeleton and by preparations of animals: the offices of each part were described in connection with its form and situation; thus uniting anatomy and physiology. At the same time, reference was made to the mode of employing them; the common accidents to which they were liable, as dislocations, fractures, &c., and the mode of guarding against them. The second portion of the course was devoted to the subject of Hygiene, or Dietetics; the proper mode of employing and treating the various organs, in order to preserve health and strength. It was opened with some views of the nature and value of health, and the causes which most frequently undermine it. The first object of attention was the organs of reproduction, their important destination, their delicate nature, and the evil consequence of too early excitement or abuse on the rest of the system; with the indications of abuse, and the methods of restoration. The nervous system, in its connection with the subject, led to the consideration of spiritual life, and its con-

nection with the body, through the medium of the nerves. The various passions and affections were particularly described, with their influence upon the health ; and the rules of education derived from this topic. Sleeping and waking were then treated as phenomena of the nervous system ; and the distinction to be observed between children and adults on this subject was pointed out. The importance of attending to the structure and use of the bed-room and the bed, and even the position in sleep, was also adverted to.

The organs of sense, especially the eye and the ear, were minutely described, with the diseases to which they are liable from improper use or neglect, or from causes injurious to the brain and nervous system in general. The importance of the skin and its functions, and of maintaining its cleanliness by frequent changes of clothing and bathing ; the necessity and methods of useful exercise ; the precautions which ought to be employed to secure the purity of the air, especially in schools, and to guard against diseases of the organs of respiration, were the subjects of particular instruction. The formation and uses of the blood, the influence of food, and the circumstances in its condition or preparation which render it injurious, the evil effects of alcoholic drinks, and the most obvious causes of injury to the digestive organs, or of interruption in their functions, were afterwards discussed in a practical manner. The course was closed with simple directions as to the treatment of injuries produced by sudden accidents, falls, wounds, drowning, freezing, fits, &c. during the time which must elapse before medical aid can be procured, or when it is not within reach — a species of knowledge for want of which many a life has doubtless been lost, and which is peculiarly important to one who is entrusted with the care of a large number of young persons. Indeed, what more valuable gift could be made to a collection of American teachers than such a course of instruction ; a course which every well informed physician is capable of giving.

*Geography.* — The course of instruction in geography was designed to point out the best methods of teaching facts already familiar to the audience. Two principles were laid down as fundamental : — 1. To commence with giving the pupil distinct ideas of hill, valley, plain, stream, and lake in his own circle, and the characteristics of his own neighbourhood ; and thus to become familiar with the elements, and to proceed from par-

ticular to general views. 2. That the geography of their native country should be made familiar to the pupils of the common school, before they are confused or attracted by the peculiarities and wonders of foreign countries. A course of instruction was described for the canton of Berne in conformity with these principles, and the necessary references given to the authorities from which the teacher should derive his information. As a part of the course, each teacher was required to write an account of the place of his residence; and was taught how he should direct his pupils in the observations and inquiries necessary for this purpose, and fitted to develop the habits of quick and accurate perception and patient research.

*History of Switzerland.* — It was assumed as a principle, that history should not be taught *as a whole* in common schools; because young minds are incapable of understanding the causes and connection of events which involve the ideas, and plans, and motives of warriors and statesmen. On the other hand, it was deemed of great importance to present the *leading events* of history to the young, in order to impress the moral lessons which they furnish, and especially those which belong to their own country. To the teachers, however, it was considered necessary to give a complete view of the history of Switzerland, in order to enable them to select and explain better its individual portions. It was accordingly narrated, so far as the time would admit, in several great divisions: the primitive period, the Roman period, and the period of transition, introduced the Swiss confederation; the heroic or warlike period, the period of political decline, and the period of revolution (since 1798), embraced the history of the confederation. This view of the course will be sufficient to show the general principles on which the method of instruction in this subject is founded.

*Agriculture.* — A course of lectures on agriculture was given to the assembled teachers by Fellenberg himself. The audience were reminded of that wise Omnipotence which presides over the circle of human activity, and of the manner in which it operates incessantly to prepare man for his higher destination, by rendering all his efforts dependent on this parental guidance for their success; and by leading him through all the variety of events in the material world, to that higher moral existence for which we are made. The lecturer pointed out the wisdom of this arrangement, and the defects which would exist in our education, as men, without these external means. He stated that

he had assumed it as a part of his task to illustrate, by the evidence of facts, in a rational system of agriculture, that man is called upon to become like God—in governing himself, and in controlling the material world, for the good of his fellow-men; and that he observed constantly more and more the powerful influence of well conducted plans of agriculture exerted in counteracting the spirit of indolence and habits of idleness. The first subject illustrated, was the power which a knowledge of the great principles of agriculture confers over the operations of nature, by giving a suitable direction to the cares and labours of its possessor; and the wretched slavery of the ignorant to the mere changes of matter, and to those effects of the elements which the Creator gives us the capacity in some measure to employ for our own benefit. He next considered the best mode of rendering agriculture a means of exciting mental activity in the children and parents of a village, and of forming their character. Many sources of poverty and suffering in Switzerland were pointed out, which arose from the neglect of this subject, and the intimate connection between the improvement of agriculture, and the increase of intelligence and comfort of those who are engaged in it, with the prosperity and the free institutions of the country. Various leading principles of agriculture were then taken up; such as the removal of all the obstacles to vegetation—stones, weeds, excessive water, &c.; the rational preparation and use of manure; the proper form and employment of the plough; and the succession of crops. The influence of these principles, and of the knowledge of the elements that compose the materials employed in cultivating the earth, on the products and the facility of labour, were clearly exhibited, and were illustrated by a reference to the improved fields and increased products of Hofwyl. In short, the great object of this course was, not to teach the science, but to give such general views as should lead the teachers to appreciate and inculcate its importance, to observe and reflect on the prevailing evils and their remedies, and to excite their pupils to observation, as a means of rendering their very labours a source of intellectual and moral improvement.

A brief course of instruction was also given by Fellenberg, *on the constitution of the canton, and the rights and duties of citizens.* It would, of course, be out of place to enter into the details of the Berne constitution; but we cannot give a correct view of

the spirit of this course of instruction without describing the peculiar manner in which he introduced it.

He observed, that the merely material interest of civil and political life form a foundation too sandy and unstable for the life of the family or the state. A constitution truly free, and fitted to promote the higher moral ends of our existence, can find no firmer basis, no more noble and appropriate means, no higher ends, than in the message of "peace on earth, and good will to men," which was brought by our Saviour. No book of freedom can better satisfy its true friends than the Bible, with its evangelical complement, if its instructions and its objects are rightly understood. Since I have sought here the sources and objects of a constitution, I have felt a higher value than ever for the Scriptures. The constitution presents the good of all as the great object; and this is the end of the Divine government. It calls upon each citizen to live and die for others — the object of our Saviour's instructions and example. The Creator makes no distinction in the birth and death of men; and the constitution only follows his example in giving equal rights to all. The Saviour teaches us to regard our fellow-men as members of the same family; the constitution simply enforces and carries out this principle. It acknowledges that "the welfare or misery of a state depends on the moral and intellectual cultivation of its citizens, and that their sound education is among its first duties, and thus admits the great principle of the Gospel in relation to the affairs of this world." Such is the spirit which Fellenberg wishes to pervade every course of instruction.

#### *Berne Society of Teachers.*

Among other evidences of the continued and active influence of Hofwyl in the cause of education, we have recently received a file of a gazette for teachers, issued by its indefatigable guardians. It is intended as the organ of communication for the friends of school improvements in the canton of Berne. Several of its numbers are devoted to the proceedings of the *Cantonal Society of Teachers*, whose efforts seem to promise much for the cause in Switzerland.

This society was formed by the teachers assembled for instruction at Hofwyl in the summer of 1832, and consisted of 154 members, with few exceptions, teachers of ordinary schools. Fellenberg was chosen president; and Wehrli, the excellent

teacher of the farm pupils of Hofwyl, vice-president. Its constitution presents, as the great objects of the society, union and co-operation in promoting the education of the people, and elevating the character of the schools. The means proposed were, free communications between its members, consultations concerning the best modes of advancing the cause of schools and improving the condition of teachers, and direct efforts to excite the attention of the people to the defects of present plans and methods of organising and instructing the common schools of the country. The last object seems to us highly important, and too much neglected among us. May we not derive an important hint in regard to our own duties? No great object has yet been effected, until a *class of men*, more or less numerous, have devoted themselves to it; and so busy is every one in our country, that none are disposed to assume a task which does not necessarily devolve upon them; or even to attend to a subject which is not directly connected with their business. The modesty and the isolation of teachers, the fear of being charged with interested motives, and too often, we are sorry to say, indifference to the object itself, have led those who were engaged in education to neglect all direct effort to excite the interest of others. But if we hope for the promotion of improvement in education, from whence must we expect it, unless from those directly concerned, and most able to speak and write on the subject? Why does it not belong to teachers to speak, and write, and act upon society, in reference to education, as much as upon clergymen to exert their influence on the subject of theology? How much would it elevate the character of the profession, how much would it do to excite interest in the subject, if the *army* of teachers in New England would come forth from their school-houses, and *write* in enlightened efforts to spread just principles, in reference to the importance and the methods of education, among those around them.

Among the important topics in the school itself which are proposed by the Society of Berne, to be presented in the meetings of its auxiliary societies, the first named is a careful inquiry into the condition of the pupils of their schools, and the proper means for their moral improvement. For this purpose they urge that every effort be made to give the pupils *constant employment*, and to guard them against the temptations of idleness; to preserve a mild but firm course of discipline; and to promote *fraternal affection* among them. They urge, that every



branch of instruction, from the highest to the lowest, be discussed at these meetings; and that there should be a steady effort among the teachers to *advance in knowledge and skill*. Would that the last object could be impressed upon the minds of the multitude of teachers in our country, who wrap themselves up in the consciousness of having attained the *no plus ultra* of skill and knowledge, or lie down in listless apathy, after their daily task is performed, with no anxiety but to "get through" the business of to-morrow as early as possible.

The second meeting of the Berne Society of Teachers was also held at Hofwyl. It was opened by an interesting address from the president, full of truth and energy, of which we can only give a few opening sentences:—

"Guardians of the spiritual life, the personal wealth, of the children of our people! we have assembled to ratify our bond. We have pledged ourselves that in our schools shall grow up a noble, well-taught generation of the people; true to the principles of the Gospel, devoted to God, and faithful to men; a people whose characters shall not be unworthy of the scenes of grandeur and beauty which the Creator has assigned as their native land!"

"In this great object we shall succeed only so far as we follow the Saviour's example, and imbibe the fulness of his love to man, and trust in God, in forming the hearts of those who are committed to us, in extending the influence of the school to every household, and in warming the hearts of parents as well as children. God will reward such labours, even if they are not rewarded on earth. The God who feeds the ravens and clothes the lilies, will never forsake the faithful guardians of *his* children."

Among the evils suggested at this meeting of the society, as requiring a remedy, were some familiar to our own schools:—the want of faithful visitation, for which responsible and *paid* officers were considered the only remedy; neglect and difficulties in obtaining suitable teachers; imperfect school-books and means of instruction; the want of a periodical for teachers; the unhappy difficulties arising from the dependence of the teacher on the caprice or convenience of individuals for his scanty pay, and claims of parental dictation often founded upon it. One serious evil, not found among us, is the duty imposed upon teachers of attending funerals, and performing to some extent the weekly as well as Sunday duties of clerk of the parish.

After the meeting was closed, the band of music of the farm pupils of Hofwyl called the assembly to a repast prepared for 360 persons by the liberal founder of Hofwyl. It was opened by him with prayer, acknowledging the favour of God to their association, and entreating His blessing upon their future efforts. A scene of social enjoyment and familiar intercourse then followed, suited to cheer the hearts of these fellow-labourers in an arduous and too often thankless office. Occasional songs, of that elevated and heart-stirring character which we have formerly described, were sung by the farm pupils, and united in by the chorus of teachers; and toasts were drank, in the common wine of Switzerland, a liquor of less strength than the cider of our country. While we trust that the progress of the principles of temperance will speedily satisfy the friends of morals that social drinking, and the useless if not censurable practice of toasts, are but the handmaids of intemperance to many who might otherwise have been sober, we translate one sentiment given by a teacher, as a specimen of those offered on this occasion.

“There is *one means* of making the happiness, and the delight, which we feel to day, *universal*! There is one *unfailing means* to convert ruined families into families of joy — to dry up the sources of poverty and misery — and to stem the torrent of overwhelming vice — to secure our liberties, and those of our children, against all the power of treachery, — in short, to secure the purity and the happiness of the people. And this unfailing means is, **CHRISTIAN RATIONAL EDUCATION OF THE PEOPLE**, and especially of the poor. *To all, then, who understand this mighty cry, and put their hands to the holy work, LONG LIFE! HEALTH to all the friends and promoters of rational education of the people, and the poor — far and near! LONG LIFE TO THEM!*”

Such animating sentiments were followed and impressed by some of the noble “*männenchören*,” or hymns for male voices, which the Swiss music furnishes to cherish social, and benevolent, and patriotic, and devotional feeling, in place of the bacchanalian and amatory songs which so often disgrace our social meetings.

During the summer of 1833, a course of instruction was given to teachers, under the immediate direction of Fellenberg. It was closed by an examination, at which a considerable number of persons were present; and the Cantonal Society of Teachers held its third meeting immediately after. It was attended by 200 teachers and friends of education, or *school-men*,

as they are all styled in simple German, many of whom were new members.

The time was occupied chiefly in business measures, relative to the organisation of the society and its branches. A petition was offered, signed by many teachers, soliciting the government to remove the obstacle thrown in the way of attending the summer course of instruction for teachers at Hofwyl, of whose value they speak in the highest terms. This was adopted unanimously by the society, and ordered to be urged upon the attention of the public authorities.

Several communications were presented, on the defects of the course of 1832, under the direction of a principal appointed by the government. One of these, signed by fifty-nine teachers, testifies that, while the previous course had been grossly defective, the course pursued under the direction of Fellenberg had met their wants entirely; and that it was entirely unjust to ascribe to Hofwyl, and to its founder, difficulties which originated in the incompetency of the director appointed by the government. Indeed, we find much evidence that this was another illustration of the danger of committing to political men the management of literary institutions; and we have abundant reason to know that the determined hostility of the Bernese aristocracy to the plan for the education of the people which Fellenberg has pursued for thirty years with so much ardour, is sufficient to account for the new course of petty persecution to which he has been exposed. We trust, nay we are persuaded, that his zeal and faith, and that of his son, who now so ably co-operates with him, will not yield to clamour, or be subdued by opposition.

It was announced to the assembly that another course of instruction would be given to teachers at Hofwyl, to commence in May of the present year, and continue until August; and the next meeting of the society was appointed to be held at that time. We trust that a large body of teachers are now witnessing scenes, and enjoying privileges, which cannot fail to exert a most salutary influence on them and on their schools. Would that we could witness such a movement in any considerable portion of our own country. Could we see some individual who had the faith to invite, and the influence necessary to collect such a body of teachers to listen to instruction, and consult for the good of their schools, for three months, in any State in the Union, we should expect more benefit to the cause of education than from any amount of school funds; for, im-

portant as they are, under proper regulation, they can never supply the place of an intelligent and well-trained body of teachers.

June, 1834.

Hofwyl, Jan. 2. 1836.

The week past has been a vacation for the pupils of the Scientific Institution here, so far that the ordinary recitations have ceased, and that the pupils have been allowed to devote half of each day to amusement. Much of this time has been spent in preparing themselves for two dramatic representations, and two evenings of amusement, with various costumes and machinery for exhibiting scenes out of the ordinary course of life. The year has usually been closed by an interview between two personages representing the old and the new year; each of whom makes an address appropriate to his character, intended to produce a good influence; sometimes admirable, but sometimes failing, from the defects of execution which are incident to all human plans. The course which is adopted is chiefly from the necessity imposed by universal custom, which so irrationally spends the most precious moments of the year in frivolous occupations. It is also an occasion for giving that experience which prepares them to meet such scenes in the world. But still, its utility admits of debate, at least.

I was most interested in a scene in the intermediate or practical school, the last evening, after their customary feast, such as I described in the "Annals." It had not been thought of till the day, and of course the representation was in some points defective. Yet so diligent and earnest were the boys, and their new teacher (a worthy successor, I trust, of Wehrli, who is transferred to the head of a teacher's seminary), that twenty-four boys presented themselves, each arrayed in the costume and carrying the banner of one of the cantons of Switzerland. In the midst of the circle appeared one of the most interesting boys arrayed in white, as the genius of Helvetia, and demanded "Where is our country? Where are the Swiss? Who will be again like our own ancient Switzerland?—*one for all—all for one!*" The representatives of the cantons came in their turns, and gave a statement of the condition, and hopes, and faults, and wishes of his own canton, and concluded with declaring his allegiance to the genius of Helvetia. The genius then declared his joy and hope, that there would be again a Switzerland, and again a Swiss nation and in token of this national character; he

unfurled a banner with the white Swiss cross in its centre, surrounded by a representation of each distinct standard, and demanded that all their separate standards should be united in this. The representatives lowered their banners when they saw this waving, and all with one accord gathered around the genius, and placed them in his arms. He proclaimed "Union and strength," and bore them off in triumph, followed by all his adherents. The effect on me was electric. Would that we could see such a scene in our schools. Would that the spirit which it shadowed forth might pervade our own beloved country.

W. C. W.

*Intermediate or Practical Institution of Hofwyl.*

Hofwyl, April, 1836.

The semi-annual examinations of the Institutions here have recently closed, and the new arrangement of hours and classes for the season has been made. I have formerly described very fully the Scientific Institution. Since my last visit here, the Intermediate or Practical School has been more fully organised, and deserves a more particular description than I have given.

In the prospectus of the school, Fellenberg observes, that in commencement of his enterprise, thirty-six years since, and amidst all the labours and difficulties which have attended his progress, the unchanging object of his thoughts and wishes has been the improvement of his native country. He remarks that Pestalozzi and other high-minded Swiss, perceived before him, and with him, that the regeneration of their native land could not be secured merely by changing the forms of government, — that it must be accomplished, if at all, by the intellectual and moral vigour of the nation, and that the only means is a sound and well-regulated national education. To this object the founder of Hofwyl has consecrated his life and his fortune. His views have been misunderstood, and his motives misrepresented at home, in a manner which has compelled him to seek aid and support from abroad; but in all the variety of his efforts, he observes, he has never lost sight of this great end.

It is his opinion that in a country like Switzerland, which contains the same number of inhabitants with our larger States, and is yet divided into twenty-two portions, each of which assumes the character, and in some degree the prejudices, of an independent nation, a deep national feeling cannot be cultivated

more effectually by any means than by the establishment of general institutions for education, in which the youth may imbibe the principles and feelings of patriotism, instead of the narrow spirit of a canton. The importance of a single university for this object is generally admitted, but sectional jealousy has forbidden its establishment. Fellenberg has hoped to contribute to the same object by rendering Hofwyl a point of union for the Switzerland, and preparing for them an institution conducted upon sound religious and patriotic principles, and entirely independent of the caprices of diplomacy and the jealousies of sections or parties.

Such were the views which led to the establishment of the Intermediate or Practical Institution. The course of the Institution embraces all the branches taught in the Scientific Institution which are important to those who are not destined to the learned professions, excluding only the ancient languages and the more extensive courses of history and science. It is designed for the children of the middle classes of Switzerland, — of farmers, men of business, mechanics, professional men, and persons in public employ, whose means do not allow them to furnish their children an education of accomplishments, and who do not wish to have them estranged from the simplicity of the paternal mansion and of their native village by the comparative luxury which is necessary in the Scientific Institution in order to meet the artificial wants and habits of the children of the wealthy and the noble. In view of these circumstances, the buildings, the furniture, the table, and the dress of the pupils are arranged in correspondence to the habits of the middle classes of German Switzerland, — habits incomparably more simple and economical than those of the middle classes among us, and in some respects, it seems to me, approaching too nearly to the rudeness of former days. In this way the pupils receive an education far more useful and solid than most of the youth of our country, at a very moderate price, without incurring the danger of acquiring tastes and habits which will render them disgusted with the society in which Providence calls upon them to pass their lives. The rapid increase of this school, which now contains more than a hundred pupils, and the feelings of some parents in easy circumstances, who consider it a safer and more useful place of education for their children than the Scientific Institution, where they come in contact with the corruptions imbibed by the children of the fashionable classes in foreign

countries, seem to indicate that this plan has been well-arranged to meet the wants of the community.

The branches of instruction indicated in the prospectus are the following: — Religion, commencing with Bible history, and terminating with the doctrines of Christianity, which are taught to each pupil by a clergyman of his own denomination; the German and French languages; Arithmetic; Geometry; Natural History and Natural Philosophy, Geography (especially of Switzerland); Universal and National History; Geometrical and Perspective Drawing; Writing; Vocal Music, in practice and theory; Gymnastics; and for those whose parents desire it, instruction in Carpentry and various kinds of work on wood. In the languages and arithmetic a lesson is generally given every day; in each of the other branches, two or three times a week.

As this Institution is designed to take the place of the family in *educating* as well as in instructing the pupils, those branches which are especially useful in forming the character and cultivating the heart, in elevating their minds above the material interests of life, to its highest object, receive the most particular attention; and history, geography, and natural history, as well as religion, furnish important means for operating on the character and the heart. But the great means of accomplishing the object is by well-regulated habits of industry and activity, both of body and mind. Two hours daily are devoted to bodily exercise, a part of which is spent in manual labour, which will preserve one portion of the simple habits of their childhood, and a part to gymnastic exercises, which are so important in order to give activity and strength to every part of the body. Military exercises sometimes take the place of gymnastics, and in the summer season, bathing and swimming. The useless and pernicious amusements of a city life are of course excluded, and constant employment leaves no room for idleness or the reading of useless books; in short, the great object is to form the young men to be Christians and patriots, and to give them a sound mind and a sound body.

Among the most important means of moral and religious improvement are the religious services of the morning and evening assembly. The principal instructor reviews the events and conduct of the day, and endeavours to derive instruction from it for the future. A special religious service is held on Sunday for all the pupils of the Institution, by its chaplain.

In the hours devoted to labour, the pupils are employed in

part in the house, and in part in the field, in the various occupations which are most likely to be useful in their family life. With a view of cultivating habits of order and punctuality, as well as to promote that spirit of brotherly affection which shall lead each to think of all, and all to seek the welfare of each one, they perform in turn a variety of little household offices, such as preserving the order and cleanliness of rooms, and passages, and play-grounds, taking care of the books and tools which they employ, keeping an account of injuries, &c. The most important of these little offices are filled by the ballots of the pupils.

As an additional means of cultivating feeling, the younger and more ignorant or feeble pupils are committed to the care of those who are older and more experienced, who are expected to perform the office of elder brothers, in watching over their personal and moral habits. Where the parents desire it, each pupil is furnished with a little garden, which he is taught to cultivate, and whose products he is allowed to dispose of.

The recent examination of this school furnishes ample evidence of the utility of the course pursued. The pupils exhibited a familiarity with the various subjects of instruction which proved that they had not been merely impressed on the memory, but rendered clear and almost visible to the mind. A few examples which I witnessed will best illustrate my meaning.

In the examination of a class of boys from twelve to fifteen years of age, on the subject of geometry, a boy was called to the black board to describe and explain the method of ascertaining the superficial contents of a triangle. He drew a right-angled triangle, and then a parallelogram, on the same base and of the same height. He then proceeded to show that the surface of the triangle was half the surface of the parallelogram, and consequently that the base multiplied by half the height produced the contents of the triangle. A second boy illustrated the same principle with an oblique-angled triangle, with a familiarity which is often wanting in the students of our colleges.

A third pupil was called upon to explain the mode of ascertaining the contents of a circle. He drew a circle, and divided it into triangles by lines drawn from the centre to the circumference. He then proceeded to show, that as the contents of each triangle could be ascertained by multiplying the radius, or half the diameter of the circle by half the base of the triangle, so the contents of all the triangles, or of the circle itself, could be determined by multiplying the radius by half the circum-



ference, which forms the base of all the triangles. A fourth pupil illustrated the same principle by representing the circle as broken, or rolled out, into an equal number of triangles, upon a single straight line, equal in length to the circumference of the circle.

Other pupils were called up in succession, who described and demonstrated the method of calculating the surface of a cube, a pyramid, and a cone; and subsequently the solid contents of each of these forms, with more familiarity than most of the boys of our schools would explain a process in arithmetic. Indeed, this examination furnished ample evidence, not only of the progress of the pupils, but of the practicability of rendering boys of this age *familiar* with the elements of geometry by pursuing a simple method of instruction.

A similar class of boys was examined on the refraction and reflection of light, as a part of their course of instruction in natural philosophy. They were first called upon to explain the crooked appearance of a stick in the water, and the deception in the apparent position of a fish in a stream; and assigned as the cause the direction of the refracted rays in passing from a denser to a rarer medium. One of the pupils was then required to describe on the black board the manner in which a piece of chalk placed at the bottom of a vessel, so as to be concealed by its side, will become visible when water is poured upon it. Another showed the influence of this principle on the appearance of the sun before the true time of rising, or after the true time of setting. A third illustrated in the same manner the parhelia, or the appearance of two or three suns. In short, this and other principles taught, had been rendered tangible as well as useful, by giving them immediately a practical application; and the answers were given by the pupils with the same simplicity as if they had been asked the most common question, without any apparent consciousness that they were talking of philosophy. I could not but sigh to think how many of our pupils are contented with the name and the words of a science, of whose real principles and applications they are utterly ignorant. Indeed, I have been peculiarly struck with the influence of the simple methods of instruction adopted here on the feelings of the pupils.

Receiving one simple truth after another, in an order perfectly natural, they never imagine that they have any remarkable superiority of knowledge to others. Not pretending to be

superior, they feel little comparative anxiety about the opinion of their auditors; and accustomed to familiar and colloquial instruction, and to indulgent explanations of their errors, and conscious of their desire to learn, they say what they think with a corresponding familiarity and fearlessness, and receive the correction of an error without any mortification, if it be not the result of their own thoughtlessness or forgetfulness.

Some of the elder pupils, who form the normal branch of the school, and are preparing to become teachers, were examined on one of the most brilliant events in Swiss history — the war with Charles the Bold of Burgundy. In the battles of Granson and Morat, one of the most warlike and powerful princes of Europe was twice defeated, and put to flight, by a Swiss army of one third the force of his own, with immense loss, both of men and treasure. But in place of dwelling on these brilliant achievements, the teacher passed slightly over them, and called upon his pupils to explain the real causes or origin of the war, as they existed in the previous state of Switzerland — the partial corruption of its simplicity, the ambition of conquest, hostility against its neighbours, and the influence of foreign emissaries and foreign gold, — and then its *immediate occasion*. Instead of calling them to think and speak of the imperishable glory which these victories threw around the Swiss arms, he led them to consider the influence which they had in rendering the people more restless, and ambitious, and luxurious, and thus sapping the foundation of national safety and prosperity, — and to reflect on the lessons this ought to furnish for the future.

You will perceive from these sketches the general spirit which pervades the Intermediate School of Hofwyl; and, I think, will agree with me, that it promises to do more for its pupils than many an institution with a more high-sounding name. Would that we could see many counterparts in our own country. Some, I trust, exist.

As it is becoming more common to send American youth abroad for education, I ought to add, for those who regard the Sabbath as a day of sacred rest, that, on the continent of Europe, the afternoon is generally considered as a period of festivity. In this Institution, the prevailing opinion is so far opposed, that the pupils are retained at home until the afternoon service is closed, and required to avoid every thing that can disturb others, but are allowed to spend the rest of the day in walks, active games, and amusements. This restriction is a subject

of congratulation : but it seems to me far more consistent, even with the sound principles of education, to regard this day *as the privileged day of the soul*, consecrated to the study of its character and destiny. If six days may reasonably be devoted chiefly to our preparation for this short life, surely the seventh may with equal reason be claimed as a day of special and immediate preparation for an endless state of existence hereafter. Let me not be understood to mean that to perform aright the duties of this life is not an essential part of preparation for the future life ; just as the study of the sciences is important to the future career of a youth. But he would be reproached with gross negligence, who should not devote special attention to the sphere of action for which he is destined, or to inquiries concerning a distant country in which he is to pass a greater part of his life. It is due to this Institution to add, that I have found here more effort, and more success, in animating the daily life of the pupils with the spirit of Christianity, than in most others where the tone of religious instruction and habits is more in accordance with my own views. How difficult is it to avoid all extremes — to secure all points, in this most delicate of all tasks — the education of a being destined to two different states of existence ! How presumptuous are many that undertake the task, almost without thought !

THE END.

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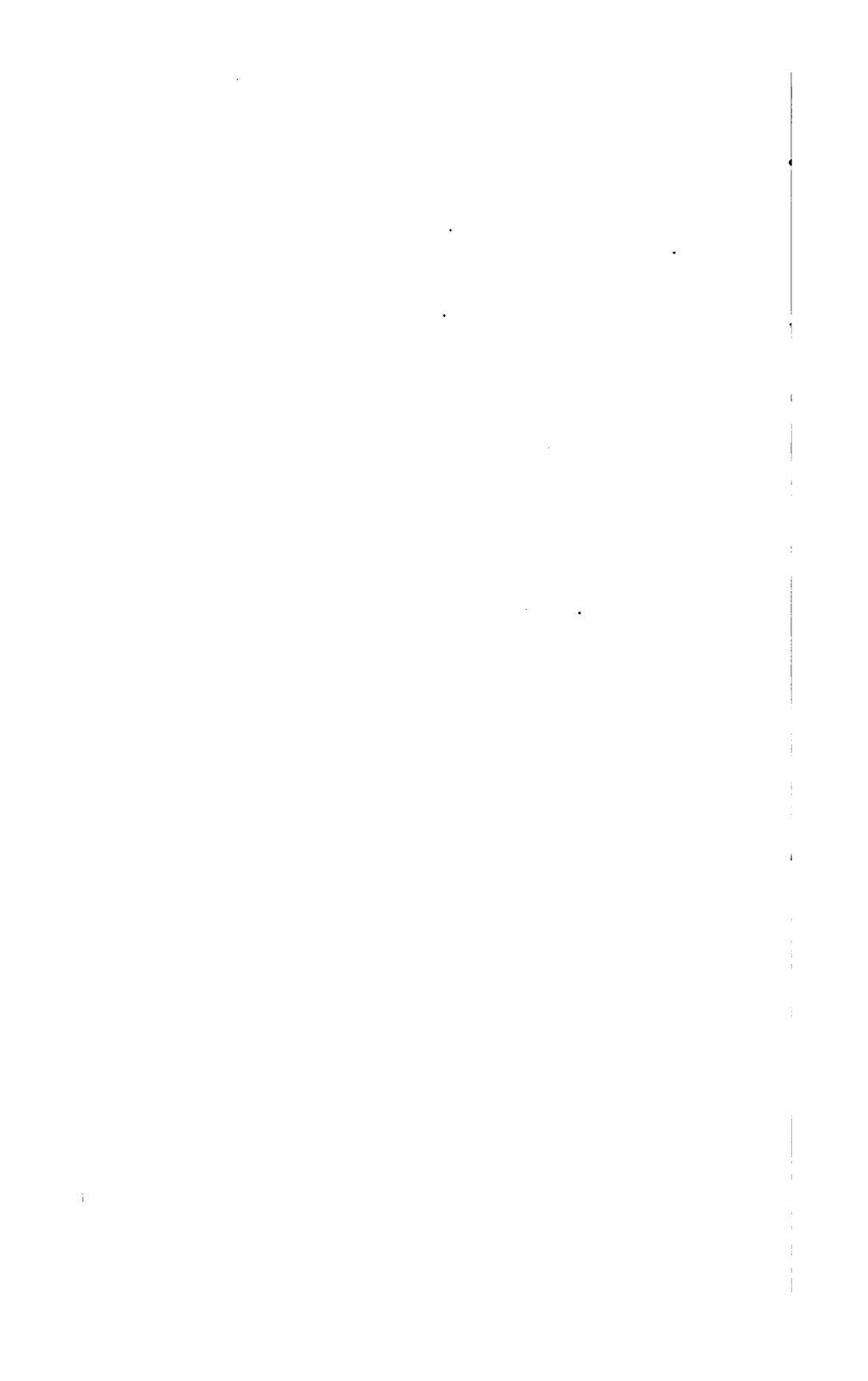
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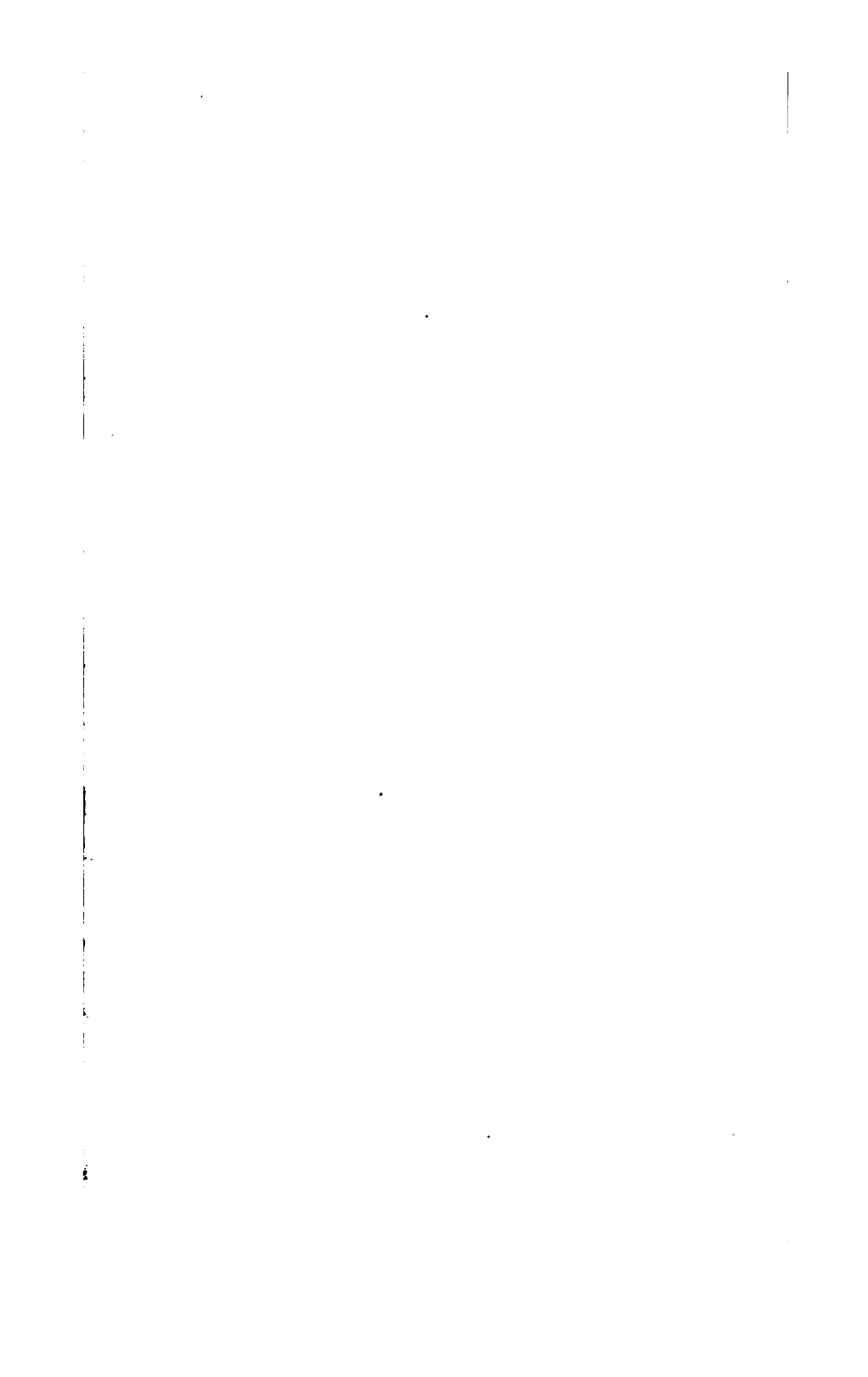
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